

# Newton's Bicentennial

1705 \* 1905

Gc  
974.602  
N47g  
1763707

REYNOLDS HISTORICAL  
GENEALOGY COLLECTION



ALLEN COUNTY PUBLIC LIBRARY



3 1833 01150 5705









Digitized by the Internet Archive  
in 2015







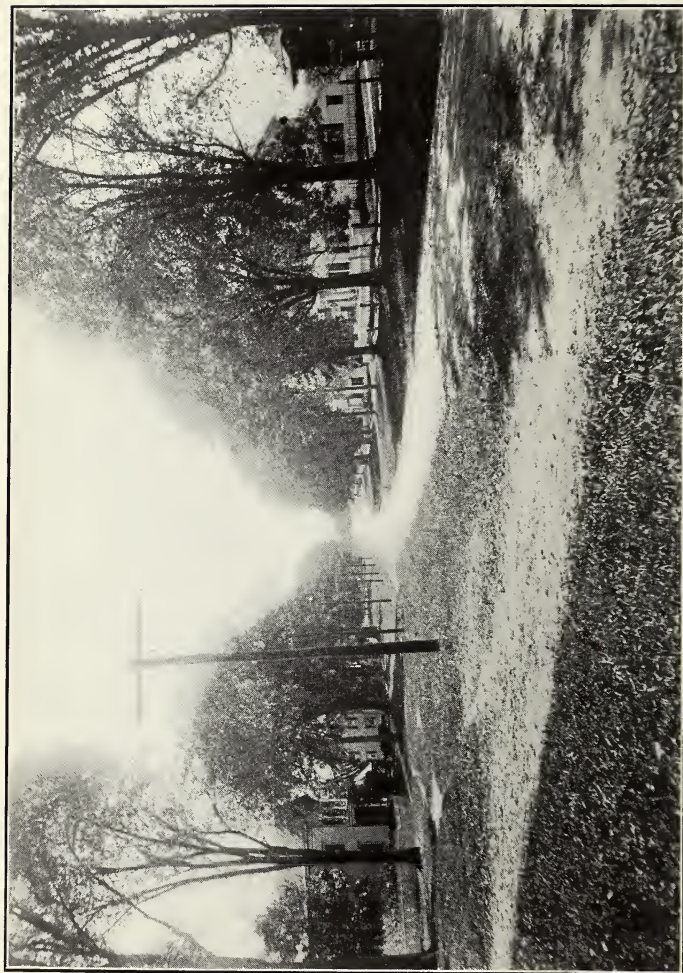












NEWTOWN STREET  
From the North end.



1705

1905

# Newton's Bicentennial

AN ACCOUNT OF THE CELEBRATION OF THE TWO HUNDREDTH ANNIVERSARY OF THE PURCHASE FROM THE INDIANS OF THE LAND OF THE TOWN OF NEWTOWN, CONNECTICUT, HELD AUGUST FIFTH, NINETEEN HUNDRED AND FIVE

EDITED BY

JAMES HARDIN GEORGE

ALLISON PARISH SMITH

EZRA LEVAN JOHNSON

NEW HAVEN, CONN.:  
THE TUTTLE, MOREHOUSE & TAYLOR COMPANY  
1906

Copyright, 1906

JAMES HARDIN GEORGE

ALLISON PARISH SMITH

EZRA LEVAN JOHNSON

1763707

## TABLE OF CONTENTS

---

	PAGE
LIST OF ILLUSTRATIONS .....	5
PREFACE .....	7
STORY OF THE CELEBRATION.....	9
<i>The Preparation</i> .....	9
The General Committee .....	12
The Executive Committee .....	12
The Finance Committee .....	13
The Entertainment Committee .....	14
The Historical Committee .....	14
The Invitation Committee .....	15
The Music Committee .....	16
The Parade Committee .....	16
The Committee on Decorations .....	16
The Committee on Colonial Ball .....	17
The Committee on Fireworks .....	18
<i>The Celebration</i> .....	18
The Governor's Arrival .....	19
The Colonial Ball .....	19
<i>The Anniversary Day</i> .....	21
The Parade .....	21
The Exercises at the Fair Grounds .....	22
Prayer by Rev. P. Fox .....	24
Address of Welcome, by Rev. O. W. Barker .....	26
Address on The Colony, by Rev. Samuel Hart, D.D. ..	33
Address on Pioneer Life in Newtown to the Close of the Revolution, by Mr. E. L. Johnson .....	40
The Intermission, and Luncheon .....	108
The Poem, "The Old Home Coming" by Rev. O. O. Wright .....	III



	PAGE
Address, by His Excellency Henry Roberts, Governor of Connecticut .....	116
Address by Hon. D. N. Morgan .....	123
Address by W. C. Wile, M.D. ....	129
Address by Hon. Charles H. Briscoe .....	133
Address by Mr. Frederick P. Marble .....	135
Address by Prof. Geo. E. Beers .....	139
Address by Rear Admiral Franklin C. Prindle, U. S. N. ....	145
Address by Mr. Edward C. Beecher .....	147
Benediction by Rev. Arthur T. Parsons .....	148
<i>The Historical Exhibit</i> .....	149
<i>The Band Concert and Fireworks</i> .....	150
COMMEMORATION ON SUNDAY, AUGUST THE SIXTH .....	152
The Services in the Congregational Church .....	152
Sermon by Rev. O. W. Barker on "New England Leaven" ..	153
The Services in Trinity Church .....	165
Sermon by Rev. J. H. George on "The Transplanted Vine" ..	166

## LIST OF ILLUSTRATIONS

### VIEWS:

	PAGE
Newtown Street, from the North end .....	<i>Frontispiece</i>
Newtown Street, looking North from the Liberty Pole .....	85
Newtown Street, looking South from the Liberty Pole .....	87
The John Beach Memorial Library .....	53
The Congregational Church .....	152
Trinity Church .....	164
St. Rose's Church .....	90
St. John's Church, Sandy Hook .....	67
The Methodist Church, Sandy Hook .....	80
Newtown High School .....	72

### PORTRAITS:

Hon. Henry Roberts, Governor of Connecticut .....	116
Rev. Samuel Hart, D.D. ....	33
Mr. Ezra Levan Johnson .....	40
Rev. James Hardin George .....	21
Rev. Otis W. Barker .....	26
Rev. Patrick Fox .....	24
Rev. Otis Olney Wright .....	111
Hon. Charles H. Briscoe .....	133
Hon. Daniel N. Morgan .....	123
Dr. William C. Wile .....	129
Mr. Frederick P. Marble .....	135
Prof. George E. Beers .....	139
Rear Admiral Franklin C. Prindle .....	145
Hon. Michael J. Houlihan .....	10

	PAGE
Mr. Robert H. Beers .....	17
Mr. Patrick H. McCarthy .....	19
Mr. Allison P. Smith .....	9
Mr. Levi C. Morris .....	13
Mr. Charles F. Beardsley .....	109
Mr. Daniel G. Beers .....	149
Mr. Charles S. Platt .....	14
Mr. Charles G. Peck .....	22
Mr. William A. Leonard .....	150

## PREFACE

---

In searching the records of the past one is often struck with the fact that his task would have been very much simplified, had those who went before him taken more pains to give in some detail the occurrences which were of general interest in the community at the time and of special value to those who should follow.

That those who may follow us need be at no loss to learn the particulars of an occasion of special interest to all connected with the town, this book has been compiled.

Because this book in giving an account of an historic occasion embodies addresses which concern the early days of the town, it should be doubly valuable.

With these objects in view, to preserve the early history of the town compiled with so much labor, and that succeeding generations might know what the people of to-day thought of its early history, and how they celebrated its beginnings, the Executive Committee of the Bicentennial appointed the undersigned to gather the addresses and the facts of the celebration and to publish them in book form.

The work has had the general supervision of all the members of the committee. In the division of the labor, Mr. Johnson has had charge of the addresses. Mr. George has written the story, with the exception of the account of the Colonial Ball and the Parade. This with the illustrations has been the care of Mr. Smith.

That this task should have been committed to us was probably due to the sentiment contained in the old adage, "if you want to get anything done, get a busy man to do it." In the midst of many cares this work has been done with no expectation of reward save that of having served the interests of the town. A limited edition is published and the price of the book has been placed so as to cover the cost of the typographical work.

The book lays no claim to special literary merit. We shall be satisfied if it answers its purpose of preserving facts which were of interest to those now living and which will be valued by those who in the future may study the history of Newtown.

JAMES HARDIN GEORGE,  
ALLISON PARISH SMITH,  
EZRA LEVAN JOHNSON.







ALLISON PARISH SMITH  
Editor of the Newtown Bee,  
Member of the Bicentennial Executive Committee.

## THE PREPARATION

---

Any story of the Celebration of the Two Hundredth Anniversary of the Purchase of the Land of the Town of Newtown from the Indians would be incomplete without some account of the preparations which in the months previous were made and which laid the foundation for its success.

It was in the Men's Literary and Social Club of Newtown that the first movement was made. The character of this club is described by its name. It is composed of about twenty gentlemen, who meet once a month, with one of their number as host, and under the leadership of another member, who has charge of the literary programme, discuss some subject of interest. These subjects are not wholly of the books or events of the past; but often matters of present interest, and frequently those of local concern. From the Club have originated a number of movements of interest to the community and some public improvements.

It was at the suggestion of Mr. Ezra Levan Johnson, one of its members, that the Club took the initiative in bringing before the community the propriety of marking the bicentennial of this first event in the history of our town. Comparatively few knew of this purchase or realized its great importance, as it preceded by some years the incorporation of the town by the Legislature, and the later date was generally set down as the beginning of the town's history. Mr. Johnson, however, has always taken a great interest in the history of the town, its legends and landmarks, the graves of its noted inhabitants, and its old records. His age makes him familiar with many traditions of the

older generation, and in his younger days he had seen the original deed from the Indians, which now unfortunately cannot be found. The deed was recorded, however, and properly attested in the first volume of the town's records. This book contains a mass of other matters of less importance and not recorded in chronological order, and being devoid of an index, it required some time to search it out. In a letter written while he was in California in the winter of 1903-4, he called attention to the approaching anniversary, and again in person brought it to the attention of the Club at its first meeting in the fall of the year 1904.

A committee was appointed to consider the practicability of a celebration, and it was finally decided that a call for a public meeting to take up the matter should be issued. It was not the intention of the Club to direct or control the celebration; but having called the attention of the community to the anniversary, to leave it to such meeting to appoint suitable committees to have it in charge, the members doing all in their power as individuals to further it.

A call was accordingly published in the issue of the *Newtown Bee* of December 8th for a meeting at the Newtown Academy, now occupied by the High School, on Monday evening, December 12th. This place was chosen as being centrally located between the villages of Newtown and Sandy Hook, and equally convenient to all. A severe snow storm prevented a meeting of more than three or four, and it was adjourned to January 16th at the same place.

At this meeting Mr. Johnson made an address, giving the historical facts, and it was resolved to hold a celebration, and a permanent organization was effected by the choice of Mr. E. L. Johnson as Chairman, and Hon. M. J. Houlihan as Secretary. At an adjourned meeting held January 23d at the same place, Mr. Houlihan was chosen Treasurer, and a committee to nominate a general committee to have charge of the celebration was appointed. This committee consisted



HON. MICHAEL J. HOULIHAN

Town Clerk,

Secretary and Treasurer of the Bicentennial Executive Committee.





of Messrs. E. L. Johnson, M. J. Houlihan, R. H. Beers, P. H. McCarthy, Rev. O. W. Barker, Rev. J. H. George, and George F. Taylor.

At this meeting the subject of publishing a new map of the town was brought up, and Mr. D. G. Beers, Rev. J. H. George, and Prof. Ross Jewell were appointed a committee to report on the practicability of the scheme. As it was found that the making and publishing of such a map might involve some financial risk, the whole matter was ultimately turned over to ten gentlemen interested in the subject and willing to be responsible for it as a committee, with the understanding that it should in no way be an expense to the general committee, and that, if there were any profit from it, it should go to the expenses of the celebration. This committee consisted of Messrs. D. G. Beers, Ross Jewell, J. H. George, A. P. Smith, R. H. Beers, S. P. Glover, M. J. Houlihan, O. W. Barker, C. B. Taylor, and W. A. Leonard.

The committee employed Mr. Daniel G. Beers to make a map similar to the old map made in 1854, on a scale of  $2\frac{1}{2}$  inches to a mile, and maps of the villages on a larger scale, showing the names of all persons to whom the various houses belonged. The committee employed Prof. Ross Jewell to take the photographs of the public buildings, and of factories and private residences which were placed about the map, and also to canvass for its sale. The Bicentennial map was a great success. Financially it added to the treasury of the Executive Committee \$275. As an historical monument it forms an enduring record of the layout of the roads, the position of public and private buildings, and the owners of real estate at the bicentennial of the town.

At this meeting Messrs. E. L. Johnson, M. J. Houlihan, and John J. Northrop, one of the town's representatives in the Legislature, were appointed a committee to invite His Excellency, Governor Henry Roberts, to attend the celebration.

The Nominating Committee met and named a committee of fifty persons as a General Committee to have charge of the celebration, and reported to a public meeting of the citizens held at the "Brick Building," so called, where the town records are kept, on Monday evening, March 6th. The nominations were endorsed by the meeting. The names of the gentlemen constituting this Committee follow:

E. L. Johnson, M. J. Houlihan, R. H. Beers, P. H. McCarthy, Rev. O. W. Barker, Rev. J. H. George, Geo. F. Taylor, Rev. P. Fox, Rev. O. O. Wright, Frank Wright, Smith P. Glover, William B. Sniffen, Daniel G. Beers, Charles S. Platt, Eli B. Beers, Charles E. Beers, C. B. Taylor, Walter S. Bradley, David C. Peck, S. A. Blackman, Charles G. Morris, C. D. Stillson, Henry G. Curtis, Theron E. Platt, A. B. Blakeman, P. C. Crowe, Edward W. Troy, John J. Northrop, M. F. Houlihan, Charles H. Northrop, William J. Beecher, William A. Leonard, Levi C. Morris, Thomas J. Bradley, George F. Duncombe, Robert A. Clark, Edgar C. Page, Thomas J. Corbett, John B. Wheeler, Edward Taylor, Ralph N. Betts, Allison P. Smith, Philo Nichols, Amos T. Camp, Minott Augur, Albert W. Peck, William E. Hawley, William N. Northrop, J. B. Fairchild, Norman Northrop.

This Committee chose an Executive Committee to have entire charge of the celebration, as follows:

#### EXECUTIVE COMMITTEE.

EZRA LEVAN JOHNSON, *Chairman.*

MICHAEL J. HOULIHAN, *Secretary and Treasurer.*

JAMES H. GEORGE,

PATRICK H. MCCARTHY,

OTIS W. BARKER,

ROBERT H. BEERS,

ALLISON P. SMITH.

A rather full account has been given of these preliminary meetings showing the early stages of the movement, not





LEVI C. MORRIS

Chairman of the Finance Committee.



less to indicate the entirely free and open manner of its organization than to give an encouragement to those who in the future may have in hand such an undertaking. It was found that, though no great general interest characterized its early stages, the public grew up to a thorough appreciation of its importance as it progressed, and to enthusiasm when the work culminated in the Celebration.

---

The work of the Executive Committee now began, and for the next five months meetings were held on an average of once a week to perfect the plans for carrying out the celebration.

An important part of their duty lay in dividing up the work and appointing capable sub-committees to carry it into effect.

The financial problem was one of the most important, and for this they selected gentlemen partly with reference to their ability to collect funds and partly with reference to locality, that all parts of the town might be represented. Following is

#### THE FINANCE COMMITTEE.

LEVI C. MORRIS, *Chairman*,

ARTHUR J. SMITH,

GEORGE F. TAYLOR,

JOHN J. NORTHROP,

SMITH P. GLOVER,

P. F. CROWE,

A. B. BLAKEMAN,

E. C. PLATT,

CHARLES G. MORRIS,

HENRY G. CURTIS,

PHILO PLATT,

C. D. STILLSON,

ARTHUR D. FAIRCHILD.

By a canvass of the town and from unsolicited subscriptions from former residents about \$700 was raised, giving the Executive Committee funds with which to carry on the work in a suitable manner.

Next in importance was the problem of feeding the large numbers who would be expected on such an occasion. The suggestion that the affair should be of a picnic character, those coming to bring a basket lunch, was soon dismissed as not in accord with the known hospitality of the people of the town. How to feed a large multitude estimated to run up into the thousands was a problem involving many practical difficulties; but it was thought capable of solution under good generalship. Following are the names of the gentlemen who constituted what was called

#### THE ENTERTAINMENT COMMITTEE.

CHARLES F. BEARDSLEY, *Chairman*,

W. P. TOMLIN,

GEORGE A. NORTHROP.

CHARLES H. GAY,

W. M. REYNOLDS,

Under Mr. Beardsley's energetic leadership the town was thoroughly canvassed and preparations made to feed 4,000 people.

An historical occasion called for a collection and exhibition of relics of the old days, and the following were chosen as

#### THE HISTORICAL COMMITTEE.

DANIEL G. BEERS, *Chairman*,

MRS. GEORGE F. TAYLOR,

MISS ANN E. BLACKMAN,

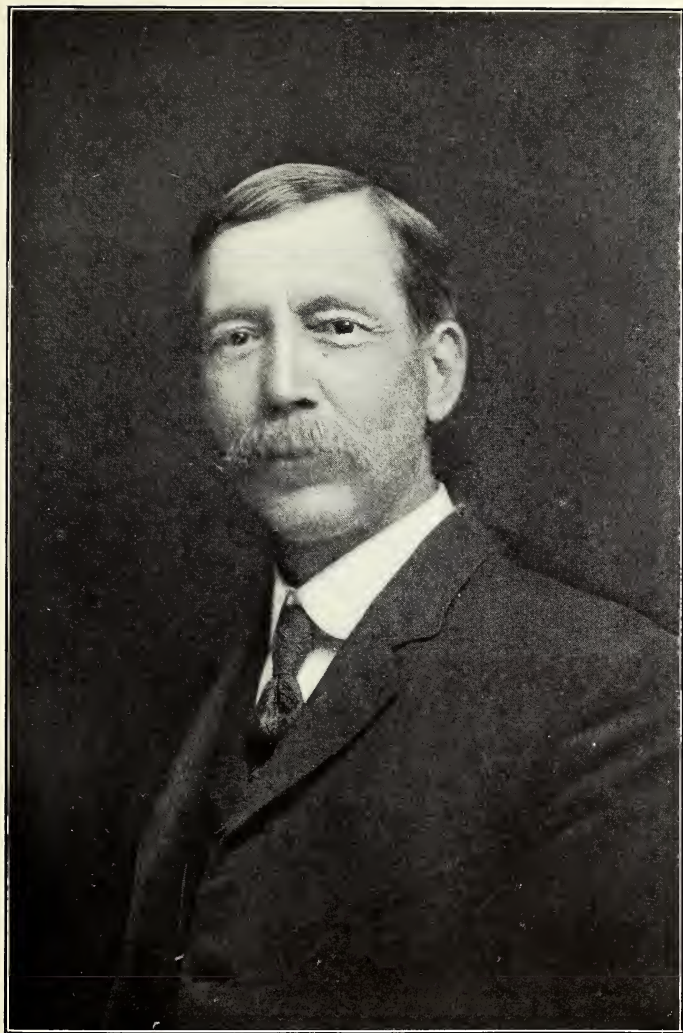
THERON E. PLATT,

MRS. S. GRACE GLOVER,

ARTHUR T. NETTLETON.

These were all possessors of valuable relics, and with knowledge of others to make visible to this generation the customs and manner of life of the early settlers of the town.

As the most suitable persons to trace out former residents and others interested in the town's history the following were chosen:



CHARLES S. PLATT

Chairman of the Music Committee.



## THE COMMITTEE ON INVITATIONS.

E. L. JOHNSON, *Chairman*,

WILLIAM J. BEECHER,  
REV. OTIS O. WRIGHT,

CHARLES H. NORTHPROP,  
CHARLES G. MORRIS.

It was not the purpose of the committee to send personal invitations to the present residents, as they were to be the hosts on this occasion; nor to the residents of near-by towns, as a general invitation would reach them through the press; but only to invite former residents living at a distance and such men of distinction living in the state as would naturally be interested in the celebration.

As time went by, the particulars of the celebration itself developed in the minds of the Executive Committee. The chief feature, of course, should be an historical address giving an account of the event commemorated and of the early days of the settlement. For the speaker it was evident that none was so well qualified as Mr. Ezra Levan Johnson, and he was accordingly chosen to deliver the principal historical address.

That the early history of the town might have a proper introduction and foundation, the Rev. Dr. Samuel Hart, President of the Connecticut Historical Society, was requested to deliver an historical address on the Colony of which the first settlers of the town were a part.

The Governor of the State, who had accepted the invitation to be present, was also requested to make an address; and a number of others, former residents or closely connected with the town, were invited to make short speeches.

The next thing which grew out of the plan for a public meeting with addresses was the singing which should accompany them. The committee to have this matter in charge, to select suitable music, and gather and train a chorus was headed by the capable organist of Trinity church

assisted by others skilled in music in other churches in the town.

Following are the names of

#### THE MUSIC COMMITTEE.

PROFESSOR CHARLES S. PLATT, *Chairman*,

ARTHUR J. SMITH,

REV. O. O. WRIGHT,

EZRA J. HALL.

It seemed fitting that with the Governor and other distinguished guests present, who would in any case be escorted to the place of assembling, there should be a parade through the two larger villages of the town preceding the exercises, and the following gentlemen were chosen

#### THE PARADE COMMITTEE.

CHARLES G. PECK, *Chairman*,

PATRICK GANNON,

JAMES B. NICHOLS,

PROF. ROSS JEWELL,

SAMUEL W. LASHER,

CHARLES E. HAWLEY,

HENRY M. SMITH,

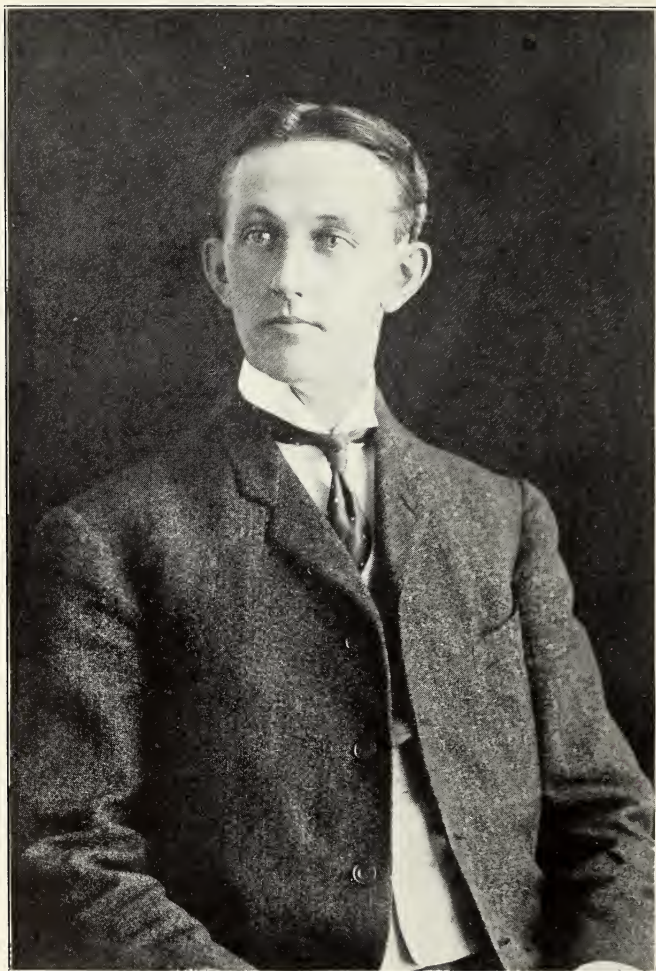
CHARLES B. JOHNSON.

That it was worked out to be a most important feature of the celebration was due to the interest of the Chairman and the diligent work of the other members of his committee.

The most convenient place for holding the exercises was the grounds of the Newtown Agricultural Association, with its covered grand stand, and its buildings, which could be utilized for various purposes. The large space about the race track also offered abundant room for the vehicles of those who drove from a distance. The grounds were generously loaned for the occasion, and under the direction of Messrs. A. P. Smith, P. H. McCarthy, and Rev. O. O. Wright, a large stand for the speakers and the chorus was erected on the race track in front of the grand stand.







ROBERT H. BEERS

Chairman of the Committee on Decorations,  
Member of the Bicentennial Executive Committee.

To give the whole a festival appearance it was decided to have a decorator adorn the entrance and grand stand with bunting. This was done under the direction of Mr. R. H. Beers, a member of the Executive Committee. The illuminated sign over the entrance, "Newtown's Bicentennial," 1705-1905, was the work and gift of Mr. C. W. Canfield. The presence of the decorator and the beautiful effect of his work begun a few days before the celebration created a desire in private individuals to adorn their houses, and the contagion spread until all the dwellings in the village street, the places of business, the town buildings, and the John Beach Memorial Library, as well as all the buildings on the proposed line of march were decorated, all in excellent taste and some most elaborately. To give a final touch to the general decorations the Executive Committee had the decorator extend ropes from far up on the liberty pole, which stands at the crossing of the roads in the middle of the village, to the buildings at the four corners and also from corner to corner, forming a square, and these ropes filled with flags and streamers of various colors.

The work of the Historical Committee in making an exhibit of old furniture, documents, and other relics of the past suggested the bringing out of old costumes in a Colonial ball the evening before the celebration. This was taken up not less heartily by the young people than by their elders and accordingly the following persons were appointed to make suitable preparations for this function as

#### THE COMMITTEE ON COLONIAL BALL.

PATRICK H. MCCARTHY, *Chairman*,

MRS. S. GRACE GLOVER,  
MRS. CHARLES S. PLATT,  
MRS. F. S. ANDREWS,

ELI B. BEERS,  
S. AMBROSE BLACKMAN,  
HANFORD C. PLUMB.

Finally, that the day might close in a blaze of glory and triumph the Executive Committee arranged for a band concert, and also appointed the following gentlemen as

THE COMMITTEE ON FIREWORKS.

WILLIAM A. LEONARD, *Chairman*,

WILLIAM HONAN,  
BIRDSEY SNIFFEN,  
OSCAR CARLSON,

FRANK BLACKMAN,  
GUSTAVUS BETTS,  
W. WALTER FINCH,

HERBERT FLANSBURG.

These were the principal sub-committees, which enabled the Executive Committee to carry out the plans for the celebration. Of the numerous committees of their own number appointed from time to time to attend to various matters it does not need here to speak. The work of these chief committees was constantly and regularly reported to the Executive Committee, which gave them all the help which they called for and encouraged them to go forward to make a success of each department which they represented.

It was five months full of hard work, but most interesting, and brought the members of the Committee into most intimate and cordial relations.





PATRICK H. MCCARTHY

Chairman of Committee on Colonial Ball,  
Member of the Bicentennial Executive Committee.



## THE CELEBRATION

---

All arrangements had been perfected, and there was nothing to be desired but fine weather to make the celebration a success. From the beginning of the work of the Executive Committee the question had continually been raised as to what should be done in case of stormy weather. The more hopeful ones had claimed that there could not be any but fair weather on such an occasion, and the matter had been staved off from week to week ; but as the time drew near they yielded to making of plans for such an emergency, and Trinity Church was offered for the exercises, in such a contingency, the plan being in that case to have the luncheon in the large hall in the basement of the church. But Friday evening came with perfect summer weather and promise of a beautiful day to follow.

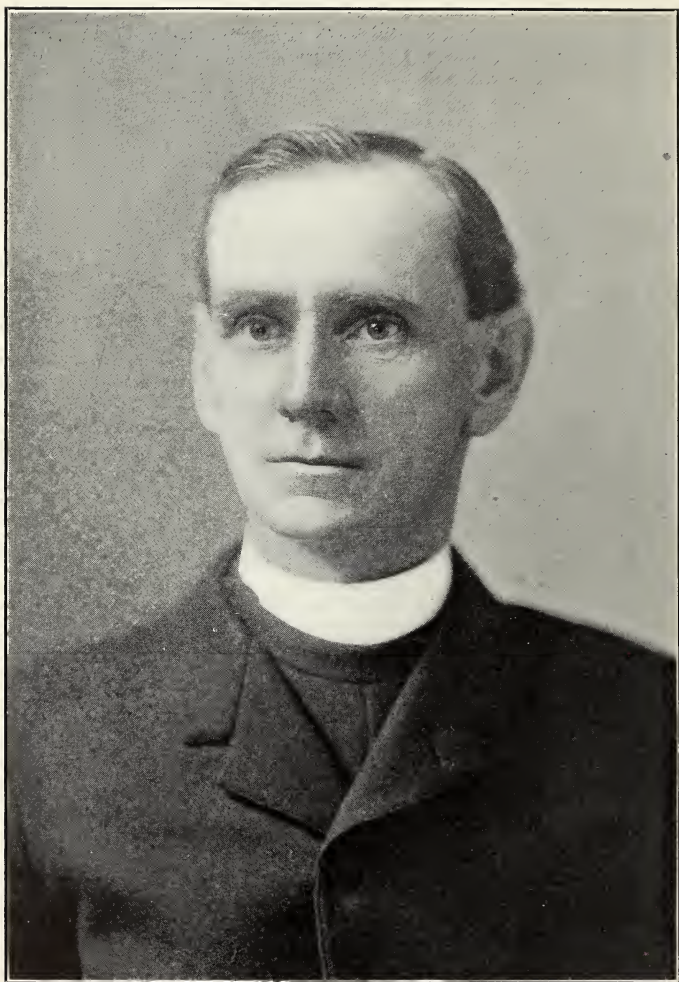
His Excellency Governor Roberts came from New Haven on the train arriving at six o'clock, Friday evening, and was met by Mr. E. L. Johnson, Chairman of the Executive Committee, and Rev. James H. George, President of the day. As he rode up the hill he was greeted with a Governor's salute of seventeen guns, and was driven to the Grand Central Hotel, where he was met by the Executive Committee. After a short drive through the Street to see the decorations he was taken to Trinity Rectory, where he was entertained during his stay in town. The Rectory, in addition to other decorations, had the Connecticut State flag flying over the door, to indicate the Governor's headquarters. An informal dinner in his honor was served early in the evening, at which Rev. Dr. Hart, who was also a

guest at the Rectory, Mr. E. L. Johnson, and Rev. J. Francis George, a friend of the Governor in college days, were present.

### THE COLONIAL BALL.

The Bicentennial celebration was ushered in on Friday evening, August 4, by a Colonial ball at the Town Hall, the most elaborate function of its kind ever held in the history of the town. The interior of the town hall had been transformed into a vision of loveliness, the prevailing colors being light blue, yellow and white. The occasion was especially notable by the presence of His Excellency, Governor Roberts, who entered the hall about 8 P. M., accompanied by Rev. J. H. George, president of the day, and friends. The Governor was given an ovation as he passed up to take his seat in the south alcove on the stage, which had been reserved for the executive committee, their wives and lady friends. The hall was crowded, the estimated attendance being not far from seven hundred. The grand march, led by Governor Henry Roberts and Mrs. Sarah Grace Glover, was a beautiful sight, about one hundred people being in costume. So attractive and handsome were all the costumes it would be invidious to mention names, but the ball from every standpoint was a success. The Philharmonic orchestra of Bridgeport furnished music. During the early part of the ball Mrs. F. S. Andrews, who was in costume, sang "Queen Bess," with a number of voices assisting in the chorus. The committee who deserve the credit for the success of the ball were P. H. McCarthy, chairman; Mrs. Sarah Grace Glover, Mrs. C. S. Platt, Mrs. F. S. Andrews, Eli B. Beers, S. A. Blackman and Hanford C. Plumb.





REV. JAMES HARDIN GEORGE

Rector of Trinity Church,

President of the Day.

## THE ANNIVERSARY DAY

---

August fifth was a perfect summer day, and as the sun showed his rim over the Zoar hills he was greeted with a salute of twenty-one guns and the ringing of the church bells. Every one was early astir, for there was much to be done to prepare for the first event of the day—the parade.

### STORY OF THE PARADE.

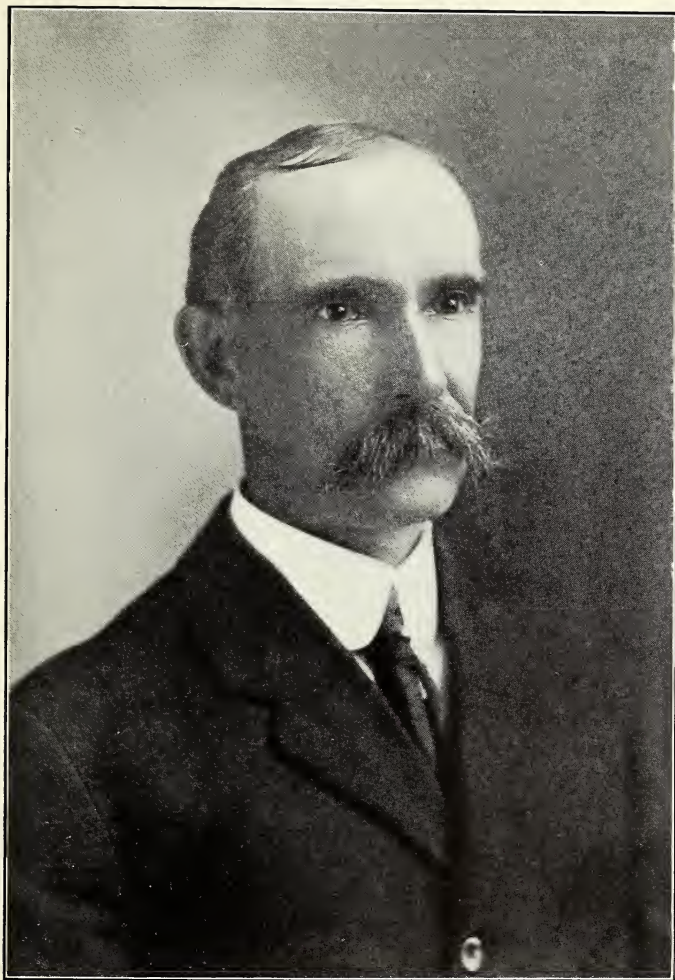
The Bicentennial parade, Saturday morning, August 5, was a notable success. The parade was artistic, attractive, and when the five hundred school children are considered, it was beautiful. The parade astonished and delighted the visitors, who had no idea of witnessing so spectacular and beautiful an exhibition. It certainly reflected marked credit on Charles G. Peck, the efficient chairman, and his hard working committee, every one of whom were heartily congratulated on all sides.

All along the line of parade His Excellency, Governor Roberts, received a hearty greeting in hand-clapping and the waving of flags. This was especially noticeable at points in Sandy Hook, where numbers of young women were massed together, and in front of the Newtown Inn and Grand Central hotel, where his greeting was most enthusiastic. Mr Peck received much praise for the fact that notwithstanding the parade left the Fair grounds thirteen minutes late, the grand stand was reached only five minutes behind the scheduled time. The Woodbury band, leading the parade, in their new suits, presented a handsome appear-

ance, and rendered excellent music. They numbered twenty-one men.

The forming of the parade took place on the Fair grounds and by 9.13 was ready for the start, going up as far as the watering tank, south through Queen street to the C. B. Sherman place, west through Glover street to the four corners, up Main street to the North Center schoolhouse, counter-marching through the street to the depot road, down to Sandy Hook, through Dayton street, across Dayton street bridge, south to iron bridge, up Sandy Hook Main street to Depot street and back to the Fair grounds, arriving at the grand stand five minutes later than the scheduled time. The parade was led by the grand marshal, C. G. Peck, who presented a fine appearance on his trained horse, which kept step to the music, attracting attention all along the line. The marshal and his aides wore military cloaks loaned by P. L. Ronalds, giving them a striking appearance. The first division was made up of C. G. Peck and aides, on black horses, the Woodbury band, followed by hacks, the first carriage being occupied by Governor Roberts, E. L. Johnson, Rev. J. H. George and Hon. M. J. Houlihan. Others occupying seats in the carriages were: Rev. O. W. Barker, Robert H. Beers, Allison P. Smith and Patrick H. McCarthy, members of the Executive Committee, and the following guests of the day: Hon. A. W. Mitchell of Woodbury, State Comptroller, Rev. Dr. Samuel Hart of Middletown, Hon. Daniel N. Morgan of Bridgeport, Dr. W. C. Wile, First Selectman Samuel A. Blackman of Newtown, Selectman E. C. Page of Newtown, Judge of Probate William J. Beecher of Newtown, Town Treasurer Charles H. Northrop of Newtown, Rev. J. F. George of Rockville, Rev. Patrick Fox and Rev. P. J. O'Reilly of Newtown, Rev. T. B. Smith of Danbury, Representatives John J. Northrop and E. W. Troy, Tax Collector John F. Houlihan, Rev. Frederick Foote Johnson, Rev. Clarence Beers,





CHARLES G. PECK

Chairman of the Parade Committee.



of Madison, S. D., Frederick Marble of Lowell, Mass., Admiral Prindle of Washington, D. C., Rev. E. L. Whitcome of Brookfield, Rev. O. O. Wright of Sandy Hook, Elliott H. Morse of New Haven, ex-Senator William N. Northrop of Newtown, Homer Keeler of Waterbury and Rev. Arthur Parsons of Thomaston.

The second division was led by Marshal Charles B. Johnson and aides, who were mounted on white horses. In this division, in decorated wagons, rode the members of the Newtown High school, class of 1905. The pupils from the twenty-three school districts in Newtown, riding in handsomely decorated wagons, followed. The parochial schools connected with St. Rose's Church were represented by several wagons loaded with happy children. Fully five hundred school children were in the procession, and they presented a beautiful sight as they passed along, waving their flags and singing.

The third division was in charge of Marshal James B. Nichols and aides, mounted on chestnut-colored horses. Included in this division were the decorated wagons and floats, gotten up by local citizens and business firms, as follows: The Fabric Fire Hose Company, two wagons; Patrick Gannon, float representing his bee industry; the Newtown Fire Company, Patrick Gannon foreman, with the hook and ladder truck, hose cart and fire engine; G. F. Baker & Co., Hawleyville, float representing their furniture business; Levi C. Morris, decorated wagon representing his grocery business; Bee Publishing Company, decorated wagon with printer at work on press; H. C. Plumb, decorated wagon, filled with happy children from the Newtown Inn; Betts & Betts, two decorated wagons; John T. Sheehan, decorated float with blacksmith at work at anvil; H. P. Boyson, float with logs, representing the wood industry. There was an attractive Indian float, boys and girls dressed as Indians, followed by a number of mounted

young men dressed to represent Indians, and four native Indian girls from Hampton. Herbert Flansburg, the actor, dressed in complete Indian costume, rode in this division. P. L. Ronalds loaned for the parade his stylish four-in-hand tally-ho, which was occupied by ladies and children.

The fourth division was in charge of Marshal Louis T. Briscoe and aides, mounted on bay horses. In this division were a number of citizens on horseback. Mrs. William C. Johnson and Miss Fannie Daniels, dressed in "costume of ye olden time," rode in a carriage about two hundred years old. Miss Jennie Briscoe also rode in a wagon which was built in 1700. O. F. Terrill of Hawleyville had a decorated wagon with a fat steer as a passenger.

When the column reached the Fair Grounds the carriages were driven to the speakers' stand, where seats were provided for the Governor and other distinguished guests. The grand stand was already filled and the space about was crowded with spectators; so it was but a few minutes before the President of the day, Rev. James H. George, called the gathering to order and announced the opening number, "Home Again," which was sung by the Chorus. There were fifty voices in the Chorus, which had seats on the platform adjoining the speakers' stand. Their music was a most enjoyable and inspiring feature of the day's programme. Prof. C. S. Platt was organist, and the director was Rev. O. O. Wright.

The Rev. Patrick Fox, Pastor of St. Rose's Church, was introduced to invoke the divine blessing, and offered the following prayer:



Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created,  
And Thou shalt renew the face of the earth.

O Lord, hear my prayer,



REV. PATRICK FOX  
Pastor of St. Rose's Church.



And let my supplication come to Thee.

O God, Who, by the light of the Holy Ghost, hast instructed the hearts of the faithful; grant that, by the same Spirit, we may have a right understanding of all things, and evermore rejoice in this holy consolation: through our Lord Jesus Christ, Who liveth and reigneth one God, world without end. Amen.

O God, to whom every heart is open, every will declares itself, and from Whom no secret lies concealed, purify, by the inspiration of the Holy Ghost, the thoughts of our hearts, that we may perfectly love Thee, and worthily praise Thee: through Jesus Christ our Lord. Amen.

Rev. Otis W. Barker was announced as one well known and always gladly heard to give the address of welcome. He was heard by the large audience with evident pleasure, and his witty remarks were greeted with frequent applause.



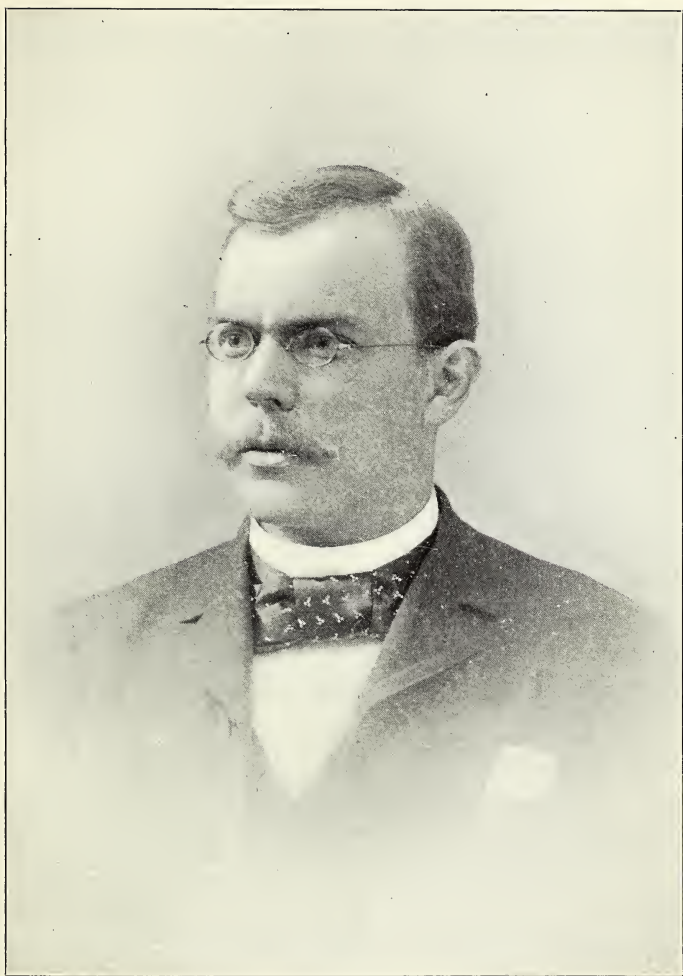
## ADDRESS OF WELCOME

BY REV. OTIS W. BARKER.

---

*Mr. President:*—I am only a comma and not a full stop. I am here simply to catch the ripples of enthusiasm as they roll and hurry along. I am here but to make a tiny squeak in our great oratorio of sound. I am filling up a gap while the orators of the day are catching their breath. Has not our great chorus of welcome already grandly begun? As the first grey light of morning streaked these verdant hills, did you not hear the pounding of our wake-up gun? We meant that you should hear it. In ever increasing waves detonating thunderous welcome we shall say all through this day we are glad to see you until the zip-boom-ah of the shower-spreading rocket to-night loses itself as it dashes its spray of light among the stars.

Well, I am sure that our noisy demonstration has by this time fully waked us all up; and I rather have an inkling that Wacumseh or some other red man with unpronounceable name has rolled over in his blanket, disturbed by the noise, and taken a fresh grip upon his tomahawk. You have seen Welcome spelt out for you in waving lines of light as our gay-hearted school children, 500 strong, have to enthusiasm's voice added the greeting of numberless flags, whose glories mingle themselves with the brightness of this glad morning and the blue sky. As those who have for six long months been pushing the machinery of Bicentennial celebration when the wheels stuck fast in mud and slough, we feel that we are now getting what we have put down on



REV. OTIS W. BARKER

For twelve years Pastor of the Congregational Church,  
Member of the Bicentennial Executive Committee.



paper with painstaking care off into the realm where they live and move. Have you not seen the phalanxes of eatables that have been moving these few last hours into yonder buildings; and may I rehearse the stale old joke that although our Fair Grounds may not seem very fertile, we'll have no desert here to-day, because of the sand-which-is there. Dame Hen has left her cackle and bold Chanticleer is missed from the barn yard convocation, and all have come to join their lusty shouts in our welcome here to-day.

Our program tells us we are two hundred years old; but as we saw last night our venerable ones loosen their rheumatic joints and shake out their Quaker foot, we all seemed again to have taken a draught from the elixir of life. Even our dignified Governor proves that he can, if need be, assume the roll of a spruce, dapper young man. It is pleasant to recall the past, to take out the jewels from memory's casket and let them glitter before our faces one by one.

On a bench in a park of a neighboring city sometime ago sat a young man. His clothes were dusty, but not shabby. His face wore a look of dejection. He evidently had cut loose the cable from life's helpfulness and cheer. A stranger, passing through the park, took in the situation at a glance. He sat down beside the young man, and looking steadily into his face, said: "I think, my good fellow, you just want a good grip of the hand." The young man had left his rural home to find work in the city. The old story had been gone over. He had run up against hard luck; nobody wanted to employ him and worse still, nobody cared for him. He had come to the end of his endeavor and the future was a blank. This firm hand-clasp heartened him and soon he was employed, on his feet and fighting the battle of life as a man. Good friends, in our welcome this is the sort of hand-clasp we would give you to-day, one that brings cheer and encouragement. Are

you down in the mouth? On this great day, brace up. Epictetus, the Greek slave, says there are two handles for everything; by one handle a thing can be easily borne, grasped by the other handle it becomes a heavy weight. Grip the right handle to-day. Nothing is above our ambition. We invited President Roosevelt to come, and came within an ace of corraling him. If that had been the only thing lacking, we would even have produced the bear. We almost thought of asking the Japanese and Russian plenipotentiaries to make us a stopover on their way to Washington.

This is a big celebration, and we are all celebrated people too. New York is noted for its commerce, Boston for its literature, Philadelphia since the days of Franklin for its science, Washington for its politics, Baltimore (our bachelors are planning a trip there next week) for its pretty girls, and Newtown for its good roads, small debt, fine high school and good citizens. In our stock market we deal almost wholly in futures; we're going to be great some day. We have many lights in the way of Pecks set upon a hill; but our splendid parade shows you that not under a bushel are our Pecks hid. They say that if you swing a cat by the tail, you sweep a wide circumference. Swinging our metaphorical cat, then, behold! what a wide circuit we take in. Yale appears first on our rim, and that is why we are so wise. Bridgeport next heaves into view, and that is why we are such "big guns." Shelton next throws out her light, and that is why we wear so many buttons. Danbury comes down the home stretch, and that is why all of us here to-day upon the platform have a new hat.

Good stranger, that comes to-day within our quiet vales, we extend to you the courtesies of a "wide open" town. The door of our houses over yonder on the hills are wide open; we forgot to close them. Our pocketbooks will be open after we are through paying our bills. May your

grips, too, be wide open as you leave us for some kindly memento of the occasion which your friends will give you. May your ears be wide open after I sit down for the words of wisdom which from our orator's lips like gentle dew will fall. The five sweetest words in the English language are said to be these: heart, home, hope, happiness and heaven. As through the dull monotony of life's grinding cares you listen with attentive ear for the lullaby of sweet strains that call into sunnier realms, may you hear to-day in the swelling of the tones of our five-stringed harp this one note ring loud and clear: We welcome you to-day with all our heart.

When the train is sweeping through the mountains around the great Horseshoe Curve, it does not for one moment slacken its speed. The massive driving wheels fly just as quickly, the mighty snorts from the cavernous smoke-stack come just as fiercely, the swaying of the speeding car from side to side is just as hazardous as before the curve was approached. To-day on this great anniversary we are swinging around the curve. The center of our circle is over yonder in the woods where the Indians bartered with wampum and beads for the land which once they owned. We do not relax our vigor for one moment as we face the future all untried. We may tighten our girth, but we do not take in our spread of sail. Under this great stretch of sky to-day we are Newtowners all. With common heart and with linked hand we join to glorify the past and to make the future strong. Do not despise us who stay here near virgin sod. Those are necessary who hold the fort; the mother once was praised who only wound the yarn. If there was not something small, there would be nothing great. The river flows from the rill. They travel as well who merely talk at the family table of what has transpired on the way from school as those who belt the world. They succeed in moil of the city who have the granite of the hills in their blood. The historic address



will show you how great we have been, but the cemetery over yonder does not contain all our greatness.

May you all enjoy the spirit of the day. A good minister (a Methodist, I believe, he was) once received a jar of brandy peaches from a doting parishioner. They were excellent, of the good kind our foremothers made, and the worthy man in acknowledging them wrote: "I appreciate very much your peaches, especially the spirit in which they were sent." The bass drum rolls out the deep notes of the spirit which is here. The music of the fife gives it another key. The merry prattle of the children shows our past comes not as a skeleton at the feast; it has a right good laugh. The spirit of the day is catching. It breathes in the air, it swells in our music, it tingles in our finger-tips, it loses itself among the clouds. It is loved by the sleek kine that browse in the grateful shade; it is grunted by the swine that express their satisfaction from the noxious sty. Spirit of the generations now sleeping, be with us to-day. This is the generosity we extend you that once said grace over the Thanksgiving table and made the ancestral home the rendezvous of happy-hearted fun. As the mists have rolled away from these hills this morning may our tear-drops now be banished and the gloom all chased away. A father was traveling with his little girl—a cripple. Seeing her asleep on the car seat, a kind lady slipped some roses in her hand and leaned the frail form against her arm. On returning from the smoker, the father found his little girl just awaked. Looking at the roses she said: "I have been in heaven, don't you see?" Catching the ozone that is wafted from these sunlit hills, may you not feel you have been at least near heaven to-day?

Two hundred years! Yes, a dream. The Indian has faded out of view. Long since he has climbed the hills and read his doom in the setting sun. Another race is here, the proud Anglo-Saxon, "inhabiting the greatest continuous



empire ever devised by man," followed in the race to lead the world by the flower-loving Japanese and the phlegmatic dweller by the storied Rhine. Two hundred years! It is only a tick of the clock of eternity, only a rustling of the robes of the Infinite as He passes in the night. A dream? Yes; but when one awaketh, he awaketh to light and duty. The swarthy Indian passed into the shadow; the spirit of the hills that he worshipped changes for the God who weigheth the hills in scales and maketh the mountains to smoke as a furnace. Let us as children of the light walk in the light. Let us as those, though but born for a day, live as those who shall outlive the stars.

Here's a bumper, my friends, to the days that are gone; here's a pledge of manhood strong for that which is to come; and here's our hand both kindly and true as we welcome you from city, from country, from dale, from vale, and open to you the best that we have.

"There are no days like the good old days—

The days when we were youthful!  
When humankind were pure of mind  
And speech and deeds were truthful;  
Before a love for sordid gold  
Became man's ruling passion,  
And before each dame and maid became  
Slaves to the tyrant—fashion!

There are no girls like the good old girls—

Against the world I'd stake 'em!  
As buxom and smart and clean of heart—  
As the Lord knew how to make 'em!  
They were rich in spirit and common sense,  
A piety all supportin';  
They could bake and brew, and had taught school, too,  
And they made the likeliest courtin'!

There are no boys like the good old boys—

When we were boys together!  
When the grass was sweet to the brown bare feet  
That dimpled the laughing heather:

When the peewee sung to the summer dawn  
Of the bee in the billowy clover,  
Or down by the mill the whip-poor-will  
Echoed his night-song over.

There is no love like the good old love—  
The love that mother gave us!  
We are old, old men, yet we pine again  
For that precious grace—God save us!  
So we dream and dream of the good old times,  
And our hearts grow tenderer, fonder,  
As those dear old dreams bring soothing gleams  
Of heaven away off yonder.”

---

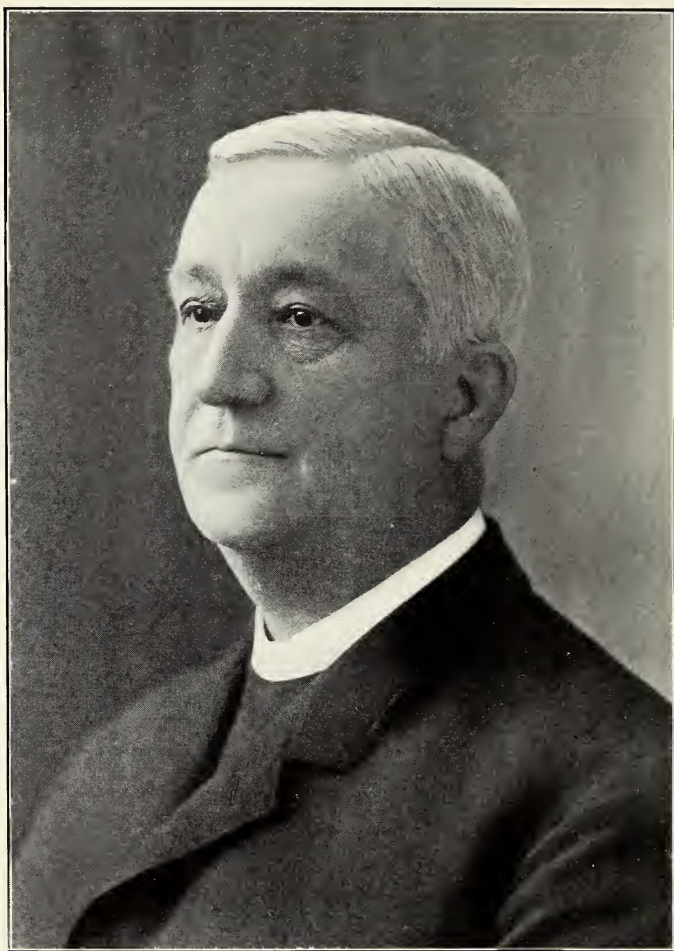
After the singing by the Chorus of “Around the hearth,” the President of the day said:

“We meet to-day to celebrate the beginnings of our town history, the transfer of the ownership of this beautiful country from the savage Indian to the civilized Anglo-Saxon. But this civilization did not originate here. It came across the water and by successive emigrations reached this place which is our home. It is fitting that, as an introduction to the history of the town itself, we should call to mind the larger movement of which the settlement of our town was an outcome, and learn something of the colony of which it was a part.

“It is especially fitting that this should be done for us by one who in position and attainments is best qualified for that task, a ripe scholar in many lines, but particularly in the history of our own State, and the head of the organization which has done invaluable service in preserving the records of our State and Colony. I have the great privilege of introducing the Rev. Dr. Samuel Hart, President of the Connecticut Historical Society.”

Dr. Hart's paper, including as it did much that was new even to those who felt familiar with the history of the Colony, was listened to with the closest interest.





REV. SAMUEL HART, D.D.

President of the Connecticut Historical Society.

## ADDRESS ON "THE COLONY"

BY REV. SAMUEL HART, D.D., MIDDLETOWN.

President of the Connecticut Historical Society.

---

Your Newtown was not the first place in the Colony of Connecticut to bear its name. Seventy years before these fair hillsides and valleys were secured as a home for your ancestors, a company of earnest men and women had moved to the westward from Massachusetts Bay to seek a new abode on the farther side of the Connecticut. It was for them a journey through forests and over ridges and across streams; they went along in the wilderness wherein was no way; and their passage of the Great River was for them in a very real sense what the passage of the great river of the eastern world was to the Father of all the Faithful. They were warned by those whom they left behind that in the bounds of the west, where they were minded to dwell, they would meet with strange experiences, and that they must expect to contend there in the great battle with Antichrist, whose abode was in the ends of the earth. But they were sturdy men and brave women, who believed that they had a call to found a new commonwealth, and who were convinced that at a safe distance from their brethren they could put into operation certain principles of association and government which did not quite commend themselves to those whom they left behind. Turning their steps a little to the south as they went westward, they crossed the river below the line which bounded the Massachusetts patent in a fair valley, of the beauty and fertility of which

they had heard before. They had come from the New Town just across from the older town of Boston, a place which was soon to become the seat of a college and to adopt a name that should recall the seat of an ancient university in England; but when they left it, the Massachusetts Cambridge was still New Town. They went through the wilds and came to the sight of their new home; and there, as those who settled above them continued for a time the name Dorchester and those who took up their abode a little below brought the name of Watertown, they founded a new Newtown. In some sense indeed they might have said that theirs was the original Newtown; for the organized church of their former home came with them, and was not the church the most important part of their organization? But at any rate, such was the name which they brought; and for a short time there was a Newtown in Connecticut established in the sight of the Dutch fort of slightly earlier foundations and guided in matters ecclesiastical and civil by Mr. Hooker and Mr. Stone. But soon the thoughts of the settlers went back past their recent abode on the Bay to their old home in England; and after two years they agreed that Newtown should be called Hartford—they doubtless called it Har'ford—from the name of the old dwelling-place of one of their ministers. The former name lapsed; but it was after a while suggested for adoption in the eastern part of the colony, and was actually renewed by those who fixed on this place as a home for themselves and their children; and at the end of two centuries we find the name perpetuated here. We may feel obliged to apologize for it, as one apologized for the name of the venerable foundation of New College at Oxford, by saying, "It was new once"; but we gladly keep the word which has almost lost the significance of its derivation, and has come to mean, for many who live here and many more who are scattered in divers parts of the country and (it may well be) in remote



parts of the earth, all that is denoted by the name of an ancestral home or of their own home in childhood or of their only home in youth and active life and happy age. One who speaks for the State Historical Society, which has its local abode in the capital city of the State, may venture to say that he brings to-day a salutation from the old Newtown of 1635 to the new Newtown of the comparatively recent date of 1705, seventy years its junior.

Seventy years pass beyond the limit of the active life of man in these degenerate days, save in a few extraordinary cases; but seventy years is not a long time in the life of a family or a church or a nation. Still, it is a period which often marks the occurrence of important events, the passage of important actions, the influence of strong men. Especially the first three score years and ten in the history of a commonwealth cannot but determine in great part its future life. The Connecticut into which the settlement which was made here two hundred years ago was soon admitted as a town, was already the Connecticut of an important history. Let me remind you—it must be briefly and almost by suggestion—of some of the events by which that history was marked and its issues determined.

The Connecticut Colony had, as we may say, gained consciousness of its power and of its rights in the Pequot war; it had made declaration of its principles of government and claimed and accepted the responsibilities of a commonwealth in the adoption of the Fundamental Orders, the first written constitution in the world establishing a pure and strong democracy; and it had strengthened itself by acquiring such governmental rights as were possessed by the commander of the fort at Saybrook. Meanwhile there had been growing, under the influence of an aristocratic settlement at the mouth of the Quinnipiack, a federation—for it was rather this than a commonwealth—the principles of which were not in entire accord with those of the



River colony. We may remind ourselves, by the way, that in the first sermon preached at New Haven the settlers were bidden to think of themselves as led into the wilderness to be tempted of the devil.

Soon the days of the Commonwealth in England came and passed; the King fell and the King came to his own again; and the new King gave to the younger Winthrop for his Colony of Connecticut that wonderful charter which continued its former government, confirmed to it all that it had ever had or claimed, and in fact assured its perpetuation for all time. An immediate result of the charter was the inclusion, in 1662, of New Haven in Connecticut, not very willingly accepted by those who were thus deprived of a sort of sovereignty without their consent, but seen to be necessary for common safety and for mutual advantage; and the united colony was able to take her place among friendly neighbors and to assert her rights against her opponents. It is not amiss, perhaps, to note the growth of the body politic by enumerating the towns which came under the general provisions of the charter. In Connecticut proper, besides the original towns of Wethersfield, Hartford, and Windsor, there were eight: Saybrook of equal antiquity with the three, Stratford, Farmington, Fairfield, Norwalk, Middletown, New London, and Norwich. With New Haven there were four others; Milford, Guilford, Stamford, and Branford. I do not mention the towns of Long Island which were under the one or the other of these jurisdictions, as they did not long continue their relations to them. These fifteen towns formed on the whole a homogeneous and prosperous community. Under the spiritual care of well educated and godly ministers; with upright magistrates, who administered wisely the laws made by the representatives of the people; training their children in as well furnished schools as the times would afford, and founding a Collegiate school for their higher education; practising

and strengthening what came to be known as the New England conscience; the people of this commonwealth took, quietly but surely, their place as men and as Christians.

Before the time came when these lands were secured for a settlement, Connecticut had been called upon to do a good deal and to suffer a good deal for the common interests of New England and for the maintenance and defense of the rights and claims of the mother country; and in doing this she had come into a depressed financial condition and felt the need of greater activity; but she was ever the same brave and patient commonwealth, doing her best and waiting her time.

And in all these years the colony was growing by the occupation of new territory and the organization of new towns, each a political unit, as the former towns had been, and each taking its place in the common life. In this neighborhood Derby and Woodbury and Waterbury had been founded before 1700, and Danbury, further west, became a town before the first settlers here were ready for incorporation. Such lands as we see lying about us could not be left unoccupied; it is to hear the story of their occupation and of that which followed upon it that we are assembled to-day. I have already kept you too long from listening to your historian; but I have tried to sketch a background on which the local record may be projected, and to suggest what sort of a body politic it was, with its 18,000 inhabitants, its churches and schools, its rising college having four students already graduated, its simple and strong form of government, its honorable history, its high ideals and aspirations, and its preparation for a noble future, in which the settlers of this community were preparing, two hundred years ago, to form a new unit of life and administration. Let me but add that a commemoration of this kind has a value and an influence far beyond the limits of the town in which it is held. It affects the life of the State, and

gives an inspiration to many who have but a remote connection—perhaps no personal connection at all—with your history. The deserved praise of “famous men and our fathers that begat us” awakens in others than their descendants an appreciation of the past and a determination to make the future worthy of it. And while we look for a result of what is said and done here to-day in a renewed interest in local history, a better appreciation of the value of your foundations, a clearer view of the opportunities of your town and of the duties of its citizens, a sense of the importance and appreciation of the past and a determination to make plans both for the near and for the far-off future of your home, we may not forget that all this influences a wider community; and that as the present in its wide unfoldings is what the past, sometimes in narrow lines of work and influence, has made it, so the future is affected far beyond the possibility of our thought by our labor, our character, our unselfish devotion to the common good.

---

The Chorus sang “Praise ye the Father,” and the President of the day said:

“When your Executive Committee began its plans for this celebration, the chief feature of it was, as a matter of course, an historical address commemorative of the event we would mark and of the early history of the town’s settlement. It was equally a matter of course that they should choose to make that address the one whom you will hear to-day. Born of a family whose ancestor was one of the original settlers of the town and which has lived in the town continuously for two hundred years down to to-day, our historian was himself a native of Newtown, and here has spent his life. He thus embodies the history

of our town in himself. He has also the historic instinct. With a memory rich in local traditions and a deep interest in its past, he has the industry to delve into the ancient records and trace to their sources events which lie in obscurity. Nor less is he inspired with a genuine loyalty to the town's best traditions and a willingness to help lift it to high ideals. For many years a member of the Board of Education, with a deep love for children and a genuine interest in the rising generation, he has undertaken the preparation of this history largely for their benefit.

"It would be impossible in an address of suitable length to be delivered on such an occasion that the historian should trace in any but the faintest outline the complete history of our town to the present day. That he should give us with some fulness the history of the town in its beginnings and in that part which reaches back beyond the memory of the present generation, was a wise choice. His subject, therefore, to-day is 'Pioneer Life in Newtown to the Close of the Revolution.' We trust that on a future occasion he may bring the history of the town down to our own day. It gives me very great pleasure to introduce one so well known and loved, Mr. Ezra Levan Johnson."

# HISTORICAL ADDRESS

OF

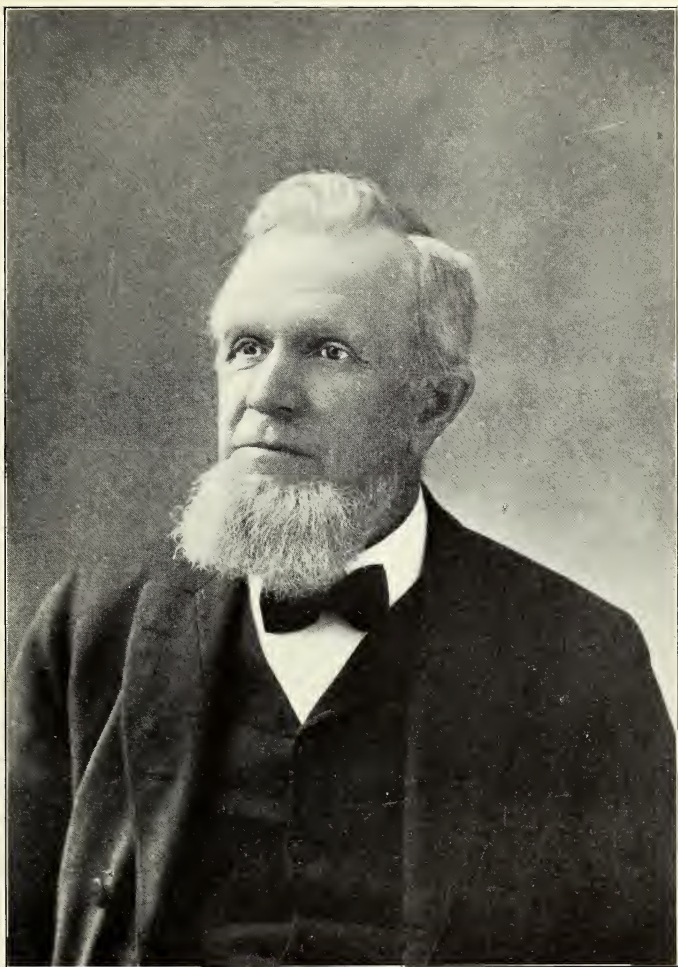
EZRA LEVAN JOHNSON

---

When it became known that as a town we were nearing the Bicentennial of two events of historic interest, the purchase from the Indians in 1705 of the land that comprises our township, and also the time when we were incorporated a town by act of the General Court in October, 1711, the question naturally arose, which of these events should be observed, or whether each should come in its turn. The gathering of to-day shows how the question was answered.

We cannot call upon those who were active participants in the early days to tell us the story of the almost forgotten past. The moss has gathered, and is still gathering upon the headstones in our village cemetery, telling that long ago the first settlers began to fall asleep. Children and children's children have followed in quick succession, until none are left to tell the story of the first hundred years. Fortunate for us, that the town and church records have been so well preserved, that from those sources so much can be gathered of value. We have no historic landmark as the nearby towns of Fairfield, Ridgefield, Redding and Danbury have. We have no battlefields where the blood-stained sod was once plowed by shot and shell as contending armies met in deadly strife. We have no Putnam Park with its crumbling chimneys and its broken hearth-stones that mark the places where the American soldiers, under the gallant Putnam, bivouacked during the rigors of a long





EZRA LEVAN JOHNSON

Chairman of the Bicentennial Executive Committee,  
Historian of the Day.





New England winter while keeping vigil against an invading foe. The pleasant homes that line our village street were not erected, as those of Fairfield and Danbury were, on the ruins that followed the conflagration caused by the invaders' torch. A quiet inland town ours has ever been, with agriculture as its basis; consequently our history must lie along the lines of peace. On the plains of our vast domain that lie beyond the Rocky Mountains, where cities spring up in a day and villages are of mushroom growth, the man or the woman who drove the stakes for the first homestead plot is still living on it, and could tell us in a half hour's time or less the history of the town from its birth to the present time.

Not so is it with our staid New England towns, and Newtown is no exception to that rule. No one within the hearing of my voice will presume to say or think, that in an hour's time anyone, however gifted in language or fluent in speech, can give the history of a town that has had an existence of two hundred years. Two hundred years, as we finite creatures count time, is a long stretch. In that time kingdoms may rise or fall, empires crumble away, new republics be born, the whole face of the globe be materially and permanently changed and the population constantly give place to the ever-coming tide of human life. But, whoever hears of the death of old New England towns? They may become depleted,—and we regret to be obliged to say they do,—but they never die. They are as tenacious of life as are the giant trees of the Yosemite valley, that count their age by the thousands of years, and grow more majestic and grand as the centuries roll by.

Of the Pootatuck tribe of Indians who occupied this region when the English first came among them, we know little as to their numbers or condition. That they were a peaceable tribe is affirmed by all historians. They never gave trouble to the whites, nor did they distinguish them-

selves by wars upon neighboring tribes. Their lives seem to have been as peaceful as the everflowing waters of the Housatonic on whose banks they had their homes, and which locality will ever be known by its Indian name, Pohtatuck. We know not how many the tribe numbered at the time they sold their land, but President Stiles of Yale College says in his *Itinerary*, that in 1710 they numbered only fifty warriors, and in his opinion were at that time subject to Waramaug, a considerable sachem who lived on the Housatonic within the township of New Milford.

The Colonial Records abound with evidences of the persistent efforts made by the General Court to educate and christianize the Indians in the Colony. In 1736 it was voted "that at the next public thanksgiving there should be a contribution taken in every ecclesiastical society in the colony to raise money to be used for the civilizing and christianizing of the Indians." Bounds were set for those who were called friendly Indians; the Connecticut river was the eastern boundary, and the Housatonic river the western boundary, and between those rivers the friendly Indians must stay, and no hostile Indian could cross those boundaries except at the peril of life; the General Court keeping a jealous eye on all who were looked upon with suspicion as likely to incite the Indians to any malicious or murderous intent.

From the report sent from the Colony of Connecticut to His Majesty's government by order of his Honor the Governor and the General Court in 1730, the Indian population of the Colony was reported as 1600, inclined to hunting, drinking and excessive idleness. Indians in the colony were taken into the military service when they offered themselves, and furnished with arms and ammunition and whatever else was needful to fit them for war, and for their encouragement they were to be allowed from the public treasury the same as the English, the sum of five pounds for

every man's scalp of the enemy killed in the colony, to be paid to the person who did that service over and above his or their wages and the plunder taken by them. In 1761 it was reported to President Stiles that the number was reduced to one man and two or three broken families. Cothren, in his *Ancient Woodbury*, says Mauquash, the last sachem of the Pootatucks, died about 1758 and was buried in the "old chinney lot," a short distance east of the old Elizur Mitchell house and a short distance from the elevated plain on which stood the principal and last village of the Pootatucks, and that the last tribal remnant removed in "1759 to Kent, and joined the Scaticooks." Records show that in 1742 the General Court voted that the sum of twenty-five pounds should be delivered out of the Colony treasury unto the Rev. Anthony Stoddard and Rev. Elisha Kent, who should receive and improve the same for the instruction and christianizing the Indians at the place called Pootatuck. Rev. Elisha Kent was the minister in charge in Newtown from 1733 to 1740.

The ownership of land comes either by discovery, by conquest, by gift or by purchase. Fortunately for the credit of our ancestors, as well as for our present comfort, this township of ours came into their possession by purchase from those who were found in peaceable possession of it when Charles the Second, King of England, was on the throne. Many of his loving subjects had crossed the ocean to make for themselves homes in the new world, when John Winthrop, John Mason and others petitioned his gracious Majesty the King, in view of the fact that they were so remote from the other English plantations in New England that "he would create and make them a body politique and corporate in fact and name, by the name of Governour and Company of the English Colony of Connecticut in New England in America." The petition was granted, empowering them in the name of the King and their successors after them "to be

able and capable in the law to plead and be impleaded, to answer and be answered unto, to defend and be defended in all actions, matters and things of what kind and nature whatsoever, and to have, take and possess and acquire lands and to bargain, sell and dispose of, as other our liege people of this our realm of England, or any other body polittique within the same may lawfully do." That we may understand the manner by which our township passed from the ownership of the Indians to the English, we must have recourse to the Connecticut Colonial Records.

At the session of the General Court holden in Hartford in October, 1667, an act was passed appointing a committee and empowering them with liberty to purchase Pohtatuck and the lands adjoining to be reserved for a village plantation. In 1670 the court further decreed

"that whereas several inhabitants of Stratford have had liberty to purchase Pootatuck for a village or town, the aforesaid committee with Mr Sherman of Stratford are hereby impowered to order the planting of the same, if it be judged fit to make a plantation; provided if they do not settle a plantation there within four years, it shall return to the Court's dispose again."

In 1671 the General Court gave

"liberty to certain men to purchase of the Indians such land as they shall judge convenient within the bounds of the Connecticut colony always provided the said land shall remain to the dispose of the General Court, and when the land is disposed of by the court the committee shall have rational satisfaction for their disbursement."

In 1673 the court again appointed a committee

"to view the lands of the Pootatucks and those adjoining whether they may be fit for a plantation and to make return thereof how they find it, at the next session of the General Court in October."

Again, in 1678 the General Court appointed another committee, the Honored Deputy Governor, Major Robert Treat, with three other prominent men

“to view and buy convenient land for a plantation in those adjacent places about Pootatuck, and when said land is purchased it shall remain to be disposed as the Court shall see cause and reason to order for the planting of it.”

We have followed the action of the General Court in regard to the purchase of the land from the Indians to make clear that from start to finish there is no evidence of any undue haste or of intrigue in getting possession of their lands, and although the price paid for the land when it was sold looks contemptibly small and mean, it was a square deal and no trouble came from the Indians afterward in regard to the same.

On page 48, Volume 1, of the Newtown Town Records is recorded the deed given by Massumpus, Mauquash and Nunnawauk acting in behalf of the Pootatuck tribe of Indians, to William Junos and Samuel Hawley, Jr., of Stratford, and Justus Bush of New York, of a tract of country eight miles long and six miles wide lying on the west side of the Great River, now called Housatonic, and bordering on it.

The deed was given in the reign of her Majesty, Queen Anne and reads as follows:

“Know all men by these presents, yt we Mauquash, Massumpas, Nunnawauk, all belonging to pootatuck in ye Colony of Connecticut for and in consideration of four guns, four broadcloth Coats, four blanketts, four ruffelly Coats, four Collars, ten shirts, ten pair of stockings, fourty pound of lead, ten—ten pounds of powder and forty knives, to us promised to be paid as by these bills under hand and one may more fully approve, we say we have Given, Granted, Bargained & sold, alienated, Conveyed and Confirmed and by these presents do freely, fully and absolutely Give, Grant, Bargain sell, alienate, convey and confirm unto William Junos, Justus Bush, and Samuel Hawley all now resident in Stratford in ye Colony aforesaid, a Certain Tract of land, situate, lying and being in the Colony of Connecticut, Butted and Bounded as followeth, viz. Bounded South upon pine swamp and land of Mr Sherman and Mr Rositer, South West upon Fairfield bounds, North West upon the bounds of Dan-



bury, North East by land purchased by Milford men at or near ovanhonock and South East on land of Nunnaway an Indian, the line running two miles from the river right against pootatuck, the sd tract of land Containing in length eight miles and in breadth five miles but more or less, with all appurtanances, privileges and conditions thereunto belonging or in any wise appertaining to them. The said William Junos, Justus Bush and Samuel Hawley, their heirs and assigns to have and to hold forever to their own proper use, benefit and behoof for ever, and, we the said Mauquash, Massumpus and Nunnawauk for us our heirs and administrators do covenant, promise and grant to and with the said William Junos, Justus Bush and Samuel Hawley, their heirs and assigns yt before ye ensealing thereof, we are the true, sole and lawful owners of ye above bargained premises and possessed of ye same in our own Right as a good, perfect and absolute estate of Inheritance in fee simple, and have in ourselves good Right, full power, and Authority to Grant, bargain, sell, convey, alien and confirm the same and all the privileges and particulars before mentioned in manner as above said and yt ye said Wm Junos, Justus Bush and Samuel Hawley, their heirs and assigns shall and may from time to time and at al times hereafter by virtue of these presents lawfully, peaceably and quietly, Have, hold up, occupy, possess and enjoy the said bargained premises with ye appurtenances free and alone and freely and clearly acquitted, exonerated and discharged of, and from al and al Mannor of former and other Gifts, Grants, Sales, losses, Mortgages, Wills, Intails, Joyntures, Dowries, Judgments, Enventory, Incumbrances, or other incumbrances whatsoever.

Furthermore, we, ye sd Mauquash, Massumpas & Nunnawauk, for ourselves, heirs, executors and administrators do covenant and engage the above described premises to them, the said William Junos, Justus Bush and Samuel Hawley, their heirs and assigns against the lawful claims or demands of any person or persons whatsoever for ever hereafter, to warrant and defend. Moreover, we, washunaman, was nabye, Moctowek, Awashkoeum, Annummobe, Mattocksqua, Jinnohumpisho, wompocowash, munnaposh, punnanta, wannomo, mosunksio, tacoosh, morammoo, Stickanungus, susrousa, we and every one of us doth for ourselves and each of us by ourselves, Do freely give grant and of our own voluntary mind Resign to the said William Junos, Justus Bush and Samuel Hawley all our Right title and interest by possession, heirship or by any other way or means whatsoever. Witness our hands and seals July ye 25 in the fourth year of her Majesties Reign, Anno Domino 1705. Signed,



sealed and delivered in presence of Jacob Walker, Daniel Denton, Edward Hinman, Indian witnesses Obimosk, Nunawako, Maquash & Massumpas,

Personally appeared at potutuck & acknowledged ye above written Instrument to be thare free and voluntary act & deed before me this 12th September 1705, Jon Minor Justice Witness

Ebenezer Johnson.\*

The above written is a true copy of the original file.

Test Eleazor Kimberly.

Exactly entered and compared Jan'y 22, 1710 per me. Joseph Curtis, one of the committee for Newtown."

As the General Court had sole power and control of purchasing Indian lands, the three men acting in their individual capacity exceeded their power, not having been appointed a committee for that purpose. Their act was contrary to the laws of the colony, as the General Court never intended that any Indian lands should be purchased in the interest of a land speculation. The deed of purchase bears date July 25, 1705, which corresponds to August 5, New Style. At the October session of the General Court holden in New Haven the same year of the purchase, the following vote was passed:

"Whereas, there are some persons, namely, William Junos, Samuel Hawley, Junr., of Stratford, and Justus Bush of New York, who have, contrary to the laws of this colony, lately purchased of the Indians some thousand of acres of land lying on the west side of the Stratford river as appears by a deed of said purchase now in the hands of the Court, this court doth recommend it to the civil authority in the county of Fairfield to take care that the said offenders may be prosecuted in due form of law for their illegal purchase of lands as aforesaid and do order that a copy of the said deed be

\* The historian of the day is of the fifth generation in direct line of descent from Ebenezer Johnson, one of the first settlers of Newtown, and whose name appears as witness on the deed given by the Indians. The names of the Indian witnesses are copied as written by the Recorder.

transmitted to the said county court, that the said persons may be thereby convicted, and likewise to order prosecution of any other persons who shall be found to make or have made any such illegal purchases of land in said county."

At the May session of the General Court, 1706, the following act was passed :

" Whereas, Justus Bush of New York, Mr Samuel Hawley, Junr., and William Junos of Stratford, have, without liberty from this corporation, purchased a tract of land of some Indians lying within this colony, for which they are to be prosecuted at a special county court in Fairfield in June next, the said Junos offering to this court to resign to this corporation his part of said purchase and to endeavor that his partners shall do the like before or at this special court, this court do therefore see cause to order, that if the said Bush and Hawley and Junos do, before, or at the said county court make a full, free and firm resignation of the said deed or purchase of land above mentioned to this corporation and deliver the same completed according to law, into the hands of Capt Nathan Gold and Mr Peter Burr or either of them for the use of this corporation, that then the above said prosecution against them shall cease, or if any one or more of them shall do the same for his or their part, he, or they so doing shall not be any further proceeded against for his or their breach of law in making the above said purchase, and the person or persons so resigning, may present at the General Court in October next the account of his or their charge of their purchase above said for the Court's consideration."

As the parties guilty of the illegal purchase made satisfactory restitution to the demands of the General Court, no prosecution followed.

When the land purchased was measured and the lines run, which was not until 1712, nearly a year after the incorporation of the town, the following vote was passed at a town meeting held December 20, 1712 :

"The Inhabitants Aforesaid made Choyce of John Glover, Jeames Harde, Jeremiah Turner, and John Platt A Committy To measure ye land and settle ye bounds With ye Indians of That Purchase Which William Junos purchased of ye Indians with his asotiates

in ye boundaries of Newtown and to request Col Jonson and Capt Miners' assistance to declare to ye indians what land ye sd. indians sold per ye Deed. Also to procure four Gallons of rum to treat ye indians and to refresh yemselves and Charge ye Town debter for ye rum and all other charge and trebel necessary in compleeting ye same."

After the organization of the town and the survey of the lands purchased of the Indians had been made, it was found that one Indian, Quiomph so called, claimed in his own personal right a strip of land alongside the Great River, and the town appointed John Glover and Abraham Kimberly a committee, with Thomas Bennitt and Jonathan Booth as assistants, to buy Quiomph's land that he had laid claim to, declaring himself to be owner of all the land not heretofore purchased by the English. The price paid him by the town agents was 16 pounds. It is described by the deed as follows:

"All ye land in ye boundaries of Newtown not purchased by ye English before ye date of these presents, except a corner, of intervale land lying by ye River, and is bounded easterly by ye River and on all ye other sides by a brook called by ye Indians 'Hucko,' from ye River until ye Brook comes down between ye hills, and from ye said brook where it comes down between ye hills, a straight line direct to ye River."

This is the only recorded sale of Indian lands that was made after what is known as "the first purchase," though in order to meet any emergency or dispute that might arise, it was

"voted at a town meeting held January 12, 1713, that Captain Minor of Woodbury, and John Glover and Abraham Kimberly of Newtown, purchis all ye land withn ye bounds of Newtown of ye Indians that is not yet sold or purchised of them, and ye said Inhabitants by their Clear vote doe give said Captain Minor, John Glover and Abraham Kimberly full power and Authority to Purchis all ye Indian lands in ye boundaries aforesaid or as much as ye Indians will sell, for ye use of ye Town, ye Town Treasurer to

pay all ye Purchis money and all ye Charge and trouble ye Purchisers shall Be att."

In 1756 the Connecticut colony reported to the Crown that there were 1000 Indians in the colony, nearly one-half dwelling in English families and the balance in small clans in various parts of the colony, and were peaceably inclined. The white population in the colony was 70,000.

In May, 1708, the Colonial Legislature gave a town grant leaving it to the people to choose between Preston and Newtown for a name. In May, 1711, the town was given the right to elect local officers, and a town clerk, constable, surveyor of highways, a field driver and fence viewer were chosen. These several officers were obliged to go to Danbury to take the oath of office.

In October, 1711, the town was incorporated and granted the right to elect townsmen or selectmen, and at a meeting held at the house of Daniel Foote, December 4, 1711, Ebenezer Pringle, Samuel Sanford and John Platt were chosen selectmen, thus setting in motion the wheels of town government which have continued revolving under varying conditions until the present moment, as near an illustration of perpetual motion as we are likely to ever discover.

Next in order of business came the laying out of the township, which is expressed on the town record in the following terms:

"All of that tract of land lying on the west side of Stratford or Pohtatuck river, bounded easterly on Stratford and part of Fairfield, westerly upon Danbury and a line running from the southeast corner of Danbury parallel to the east line of said town to Fairfield bounds, northerly upon New Milford purchase and Pohtatuck river shall be one entire town known by the name of Newtown."

A committee was then appointed and authorized by the Legislature to survey the tract of land and consider what number of inhabitants it would conveniently accommodate,

determine where the town plot should be, and lay out a suitable number of home lots. Esquire Joseph Curtis of Stratford, Capt Joseph Wakeman of Fairfield, Mr. John Sherman of Woodbury and Mr. Thomas Taylor of Danbury comprised the Legislative committee. The first allotment of land took place in March, 1710. The allotment as recorded is a lengthy document, but the location of the land can easily be determined from the records. It lay on the westerly side of the new country road and was bounded on the west by the great pond and the long meadow. This long meadow was the intervale land, comprised in what we now call Head of the Meadow district, and bounded on the south by the deep brook. It included the plain stretching to the southward of Mrs. Philo Clark's and the ridge of land that extends northerly from her house.

There were 22 proprietors who took their pitch in this first allotment,

"Ensign richard Hubbell, Daniel Bur Senr, theophilus Hul, Daniel Bur Junr, Captain Bur, Lieutenant Samuel Hubbell, Mr John Reed, Mr Chauncy, Eben Booth, John Miner, Captain Hawley, theo Lake, Mr Samuel Hawley, Joseph Curtice Fairweather, Capt Judson, jon Morris, Wm Jeanes, Jon Beardsley, Ebenezer Pringle, Jeremia Turner, Edward lewes, dan'll Jackson, Benja. Sherman, Thomas Benit."

The document is signed by Joseph Curtice and Thomas Taylor, two of the committee appointed by the Colonial Legislature. The lots were uniform, each containing 20 acres. The record is as follows:

"An a Countt of a Division of Land laid out March 24, 1710, by the Committee for Newtown, each lot Containing 20 acres,—Namely on the Hill on the west side of the town 14 lots already laid out to perticularly persons, named to wit, Josiah Burit the north lott, Abraham Kimberly the south lot, only Kimberly's lot contains but 9 acres and is to have 11 acres more adjoining to the west side Mr Sherman's farm to joint with ye south side of Mr Sherman's farm, 60 acres laid out to Mr Glover in one piece being for three



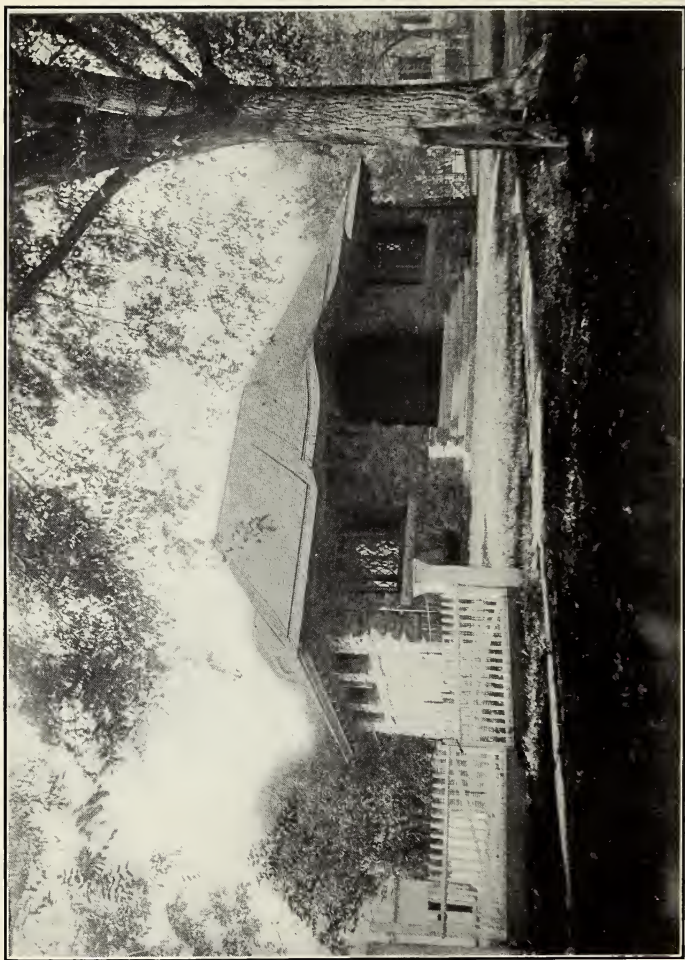
allotments due to him lying northward of ye said town on ye north side of a brook. Note that John Griffin in lieu of ye home lot layed out to him accepts of land layed by his dwelling house and hath two acres layed at the east end of his twenty acre lott, and two acres on the west side of Mr prindle's home lott adjoining to itt. Sixteene 20 acre lots to be laid out west of Josiah Burit's lott, and that rang of 20 acre lotts, in three parcels, the first rang on ye west of afore-said, contains eight lots of 20 acres each from the south to the north upon the first hill and three lots on a hill of 20 acres each, lying west of the northerly end of the next above hill, and give lots of twenty acres each on the next hill on the southwest from the above hill of three lots and butts southerly on ye great pond, five lots to be laid out on the southerly end of Mr Sherman's farm and Kimberly's land above mentioned, each containing 20 acres; three lots to be laid out of 20 acres each lying on the westerly side of the new country road southerly of the brook called by the name of the Deep brook; five lots to be laid out of 20 acres each lying on the hill eastward of the long meadow adjoining to the deep brook on the north end."

At the foot of the document are the names and figures showing the order in which the different proprietors took up their lots. This was the first town plot. But in the following summer, 1711, another allotment was made easterly of, and adjoining the first, being practically an enlargement of its borders and on this second plot the village of Newtown was laid out.

The pioneers were no more unmindful of the shortness and uncertainty of human life than we are, perhaps not as much so, for in the same year of the town's incorporation, 1711, the town by vote set apart one acre and a half of ground at the extreme south end of the town in which to bury their dead, and at a town meeting held December 9, 1712, it was voted that "Stephen Parmerly shall have the use of one acre and a half of land which is the burying place for our dead, provided he clear the land of brush and sow it with English grass seed." The plot of ground referred to is the south end of our village cemetery and is known as the old part, and still remains the town's property.







THE JOHN BEACH MEMORIAL LIBRARY.

This was the only recognized place for burying their dead until the year 1748. Here are to be found headstones that mark the graves of Newtown's pioneers who died between 1741 and 1800. These are one hundred and fifty in number, but no headstones have been found that bear inscriptions previous to the year 1741, although the plot was set apart for a burying place in the year 1711. There must have been many burials there in the thirty years that preceded 1741. Surely it would be a fitting thing if in the near future we should raise, by voluntary subscription, money enough to enable us to place a huge boulder in that open space in the old part, with a bronze tablet inserted thereon inscribed to the "Memory of Newtown's pioneers who lie in unmarked graves." Believing it might add much to the enjoyment of this occasion to remove the moss that two centuries had accumulated on the old headstones, seventy in number have recently been cleaned and the inscriptions made legible. This was made possible at this juncture from the fact that a medical man who was once of us but not now with us, gave very generously for that object and so paved the way for its accomplishment.

There are some very quaint as well as impressive inscriptions on these old stones, of which I cannot forbear to copy a few:

Here lyeth interred  
the earthly remains of  
the Rev'd John Beach\*  
A.M. late missionary  
from the  
Venerable Society for

\* Bequeathed in his will—"To my congregations in Newtown and Redding ten pounds each, for the purpose of settling another minister, and ten pounds for Bibles for the poor of each of my congregations."

He further requested to be buried according to the Liturgy of the Church of England.

the propagation of the  
Gospel in foreign parts  
Who exchanged this life  
for immortality  
on the 19<sup>th</sup> Day of March  
1782

Minister in the Episcopal Church Newtown Conn.  
from 1732 to 1782

The sweet remembrance of the just  
Shall flourish when he sleeps in dust.  
Reader let this tablet abide.

In memory of  
Rev. Philo Perry  
Pastor of the Episcopal  
Society in Newtown  
who Died Octo<sup>r</sup> 7<sup>th</sup> 1760  
aged 46 years, 10 mos. & 13 days.  
and the thirteenth of his ministry.

I heard a voice from heaven  
Saying unto me write  
From henceforth blessed are the  
Dead who die in the Lord.

Beneath, the Dust  
of Sueton Grant  
who Died October 7 1760  
aged 15 years, 10 months & 13 days.  
the son of Donald Grant  
of the Parish of Duthel in the  
County of Inverness in Scotland  
and of Arminel his wife.

"Loud speaks the Grave  
My Goal unnerves the Strong  
My shades deform the Gay,  
the Fair, the Young.  
y<sup>e</sup> Youth awaken Catch the short lived Day  
Improve your Time and Talents  
while you may."

Beneath, the Dust of  
Donald Grant who Died  
Octo<sup>r</sup> 18 1767 Aged 20 years  
1 month and 3 days.  
Son of Donald Grant of the  
Parish of Duthel  
in the County of Inverness  
Scotland.  
and Arminel his Wife.

In Memory of  
Reuben H Booth  
who was drowned  
Nov. 24 aged  
43 Years.

How in an instant he was call'd  
Eternity to view  
Not time to regulate his house  
Nor bid the world adiew.

David, son of  
Mr Jonathan &  
Mrs. Phebe,  
Booth died  
Sept<sup>r</sup> y<sup>e</sup> 22 1753 aged  
4 Years & 11 days.

Joseph Son of  
Mr Jonathan &  
M<sup>rs</sup> Pheby  
Booth died  
August y<sup>e</sup> 11 1751  
Aged 3 Years & 11 months.

Here lies y<sup>e</sup> Body  
of Sarah Booth  
Dau<sup>tr</sup> of Mr Jonathan  
& M<sup>rs</sup> Pheby Booth  
Died Febr<sup>y</sup> 15 1759  
in y<sup>e</sup> 15<sup>th</sup> Year  
of her Age.

In Memory of Mrs Sa<sup>ra</sup>  
Jane widow of Mr John——

July y<sup>e</sup> 15 AD. 1750  
Aged 47 Years.

In Memory of Mr Jo  
nathan Booth. He Died February  
Y<sup>e</sup> 8 A. D 1755  
Aged 73 Years.

In Memory of the  
Rev<sup>d</sup> Mr David Judson  
Pastor of the First  
Church of Christ in  
Newtown who Departed  
this Life Sept<sup>r</sup> y<sup>e</sup> 24  
A.D. 1776 in the 61  
Year of his Age.

David son of Rev- Mr  
David Judson and Mary Judson-  
died Dec. 11 1749 aged 1 year  
6 months & 20 Days-

Here Lyes y<sup>e</sup> Body  
of Mary Judson  
Daughter of the Rev.  
David Judson and his  
wife Mary who died  
July 23 1752  
Aged 7 Years & 20 days.

To the Memory of  
Mr Lemuel Camp  
Who on the 30<sup>th</sup> Day of Jan<sup>y</sup> 1784  
In the 83<sup>rd</sup> Year of his Age  
In obedience to Nature's law  
With Meekness & Christian  
Fortitude  
resigned his Life to the  
Almighty giver  
and quietly fell asleep  
This monument is inscribed.



The marble monument may yield to Time  
Time to Eternity—  
But the remembrance of the just shall flourish  
When Time shall cease  
And Death is swallowed up  
with Victory.

To the Memory of  
Alice Camp  
widow of  
Lemuel Camp  
Who Died Dec. 5 1796  
in the 87<sup>th</sup> Year  
of her Age.

The sweet remembrance of the Just  
Shall flourish when they sleep in Dust.

In Memory of  
Mr Abraham Ferris  
who died April y<sup>e</sup> 4 A.D 1789 in  
the 68<sup>th</sup> Year of his Age.

No Gift of Nature, Art, or Grace  
exempted from the Burying Place  
All must obey death's solemn Call  
Before that Tyrant all must fall.

To the memory of Mrs.  
Elizabeth Jennings Edmond,  
eldest Daughter of the late  
Hon. John Chandler and M<sup>rs</sup> Mary  
Chandler, who departed this  
life Feb. 17 1795 aged 29 years  
8 mos. & 17 days.

This monument is erected by her  
Surviving husband  
William Edmond.

Here lies y<sup>e</sup> Body  
of Mr John Glover.\*  
He died in y<sup>e</sup> faith  
and communion of  
y<sup>e</sup> Church of England  
June y<sup>e</sup> 3 A D. 1752  
& in y<sup>e</sup> 78 Year  
of his Age.

“The once well respected  
Mr Daniel Booth  
Here rested from the hurry  
of Life, the 8th April, A. D., 1777,  
Aged LXXIII.

Could a virtuous, honest and amia-  
ble character, Could Blessings  
of the Poor echoing from his Gate,  
Could ye sympathetick  
Grief of an aged Partner or the  
Soft'ning Tears of a numerous offspring  
Disarm the King of Terrors  
He had not died. What is Life?  
to Answer Life's great Aim.

From Earth's low prison, from this vale of Tears,  
With age incumbered and oppressed with years,  
Death set Him free, his Christ had made his Pe'ce,  
Let grief be dumb, let pious sorrow cease.”

Read the testimony of Richard Fairman as to the character of his wife:

Hear lies inter'd the  
Body of Mr<sup>s</sup> Jane the  
Dear Wife of Richard  
Fairman Esq<sup>r</sup> who Dw-  
elt Together in the  
Married State 30 ye-

\* John Glover willed to his wife Elizabeth, his negro man and woman and his negro boy Phillip. It was also his expressed wish “to be buried according to the manner of the Church of England.”

ars Wanting 23 Days  
And was in his Opinion A  
Woman of the Best sense &  
judgment that he was E  
ver Acquainted With A  
nd He Believes truly pious  
Who departed this Life in the  
58 year of her Age May 16 A.D.  
1771.

Safely inter'd Here lies  
The remains of Mrs Mary,     
the amiable consort of Mr Jab's.  
Baldwine, who made her exit Jan.,  
1770, in the 36 year of her Age, Leaving  
Behind her 5 Children.

When a fond Mother's  
care hath nursed her  
Babes to manly size She  
must with us'ry pay  
the Grave.

To the Memory of  
Mr David Curtiss,  
once  
the agreeable companion and the  
generous friend who was  
suddenly arrested by remorseless  
Death, July 29, A. D., 1783.  
in the 42 year of his age.  
This monument is inscribed.

"Of this man may it be with propriety said,  
His friends were many, enemies few.  
The partial friend may virtues magnify,  
The flattering marble may record a Lye,  
But God who judgeth righteously and just,  
Will raise his children from the sleeping Dust,  
Proclaim their worth in Earth in Air in Heaven,  
Their pardon sealed, and write their sins forgiven."

In Memory of  
Mrs Sally Cooke  
2<sup>d</sup> Wife of Daniel B Cooke  
who departed this life  
Dec<sup>r</sup>. 12 A.D. 1794  
Aged 20 Years,  
this stone is erected,

“Could the Piety which adorns  
or Benevolence which endears  
human Nature  
Could tenderest friendship  
or the Purest Love  
Disarm the King of terrors  
She had not Died.”

Much interesting history might be given of those old pioneers whose dust lies undisturbed in “God’s Acre,” could time for research be given for the work.

On the brow of the hill at the north end of the town plot, where the ground slopes to the east and south, stand headstones that mark the graves of one, Donald Grant and three of his children, Sueton, Elizabeth, and Donald, Jr., who died respectively in 1760, 1762, 1763, the father himself dying in 1767.

On each of these headstones is inscribed—“of the Parish of Duthel In y<sup>e</sup> County of Inverness in Scotland.” Impressed with the thought that there might be an interesting history connected with that family, an intuitive feeling led me to correspond with Donald Grant Mitchell, known to the literary world by the pseudonym “Ike Marvel.” Through him I learned that Donald Grant’s daughter Hannah was his paternal grandmother, and on two recent occasions when I visited the home of Mr. Mitchell at Edgewood near New Haven, I was very kindly received and hospitably entertained listening to reminiscences of Donald Grant and his family and admiring relics that had been handed down by his grandmother, once Hannah Grant the daughter of

Donald Grant, and born June 28, 1749. First was shown to me the passport that was given the young man when he left bonnie Scotland in 1732 at the age of twenty-four years, crossing a trackless ocean to make for himself a home in America. It is written on parchment in a clear legible hand and reads as follows :

“Pass Port  
Of  
Donald Grant,  
1732  
By the Honorable The  
Magistrates of the  
Burgh of Inverness.

Permit the bearer hereof, Donald Grant of the Parish of Duthell in this County to pass from this Wherever his business may require him, without lett or Molestation, he, behaving himself as becometh. And it is hereby Certified that the said Donald Grant is Descended of honest, reputable parents and has Hitherto behaved himself soberly and Honestly. In Testimony Whereof, We have hereunto sett our hands and Appointed the Seal of our said Burrow to be hereto affixed At Inverness the fourteenth Day of April 1732 years.

To All Whom it may concern.

Witnessed By

John Hossack,—Baillie.  
Thomas Alvos,—Baillie.  
Collin Campbell,—Baillie.  
Londonderry.”

When Donald Grant landed in this country in 1732 he chose Newtown in its virgin loveliness and fertility in which to make his permanent home. Bringing with him the passport signed by the Scotch magistrates of his mother land, testifying to his good character, what else could have been expected of him but that he would make the good, trusted citizen which he became? His name is frequently met with in the first volume of Newtown records in connection with

business transactions and official duties for the town. And by the old records we find that at the age of thirty-five years, he married, December 7, 1743, Arminel, the daughter of the Rev. Thomas Toucey, the first minister settled in Newtown. They lived together twenty-four years, his death occurring in 1767, the death of three of their children preceding his. Not very long after his death, his widow Arminel, and the daughter Hannah, who was eighteen when the father died, removed to Wethersfield. The widow there married a Mr. Mitchell and the daughter Hannah married his son Stephen Mix Mitchell, a highly educated and prominent man of Wethersfield, and in due course of time she became the paternal grandmother of Donald Grant Mitchell, who is still a well preserved man of eighty-three years. When at his house he showed me a most beautiful oil painting of Mrs. Hannah Grant Mitchell taken when she was past eighty years of age, and, remarking upon her rare beauty, he informed me that if I could find a certain old book "Old Merchants of New York" I would find in that, allusion to her, as she was in her younger days. The search was made and I was rewarded by finding, copied from "Freeman's New York Almanac for the year of our Lord 1765" a portion of a journal kept by a New York merchant while making a trip on horseback from New York to Guilford in the Colony of Connecticut and back to New York. He was from September 13 to September 25—twelve days—making the round trip, passing through Danbury, Newtown, Stratford, New Haven, Branford, Killingworth and Guilford, on the outward trip, stopping over one Sunday in Newtown and returning through Guilford, Branford, New Haven, Stratford, Fairfield, Norwalk and on to New York.

I copy from this journal his allusion to Newtown:—

"Left New York Sunday September 13. Reached Danbury Thursday evening, and of Danbury it is said to be a very pleasant New



England town, regularly laid out in lots with a church and meeting house. Left Tom and his friend to provide a supper dinner.

Friday September 18. Arose by six this day. Hard rain. Hired a guide and a horse, borrowed a woman's cloak for Tom, mounted him behind the man and took charge of leading the horse myself. Roads wet, splashy, hilly, rocky and stony. Stopped at Landlord Fairchilds three miles short of Newtown. Baited, and shaved ourselves, remounted and got to our friends by 10 o'clock—(distance 11) whom we found waiting upon his poor distressed friend Donald Grant. Here lives the old gentleman's daughter Hannah, fairest among the fair. I have not yet seen her.

Saturday 19<sup>th</sup> Rain continues. At dinner, the lovely—oh for Mr Bolton—the too lovely Miss Grant, made her appearance. Grace in every step and dignity in all her actions. What is very remarkable in this young lady's real character, amidst a crowd of admirers and dangles she has preserved the utmost simplicity.

This day we have walked between the showers about this beautifully situated town, the country all around most agreeably diversified and improved. Sabbath begins Saturday at sundown in this religious country. Spent a serious evening. No mirth, no festivity, no going to a sick house.

We were favored all the evening with the fair one's company but not conversation. She read "Mr Spec" all the while. Mr Brown and Sir Richard did the same, together with the lawyer Botsford who lives in the same house, a genteel young fellow and an humble admirer.

Sunday September 20. Fine morning, Rose early. Shaved in our rooms early, out of sight. (Sin to shave on Sunday.) Dressed and went to meeting. No church this day. An execrable preacher, Mister Benbee. The evening service we likewise attended and then desired to know, if we might indulge ourselves with a walk but were refused, until sun was down.

We then, accompanied with Mr Botsford sauntered until we reached a chestnut tree which he, conscientious gentleman, would not so far break the Sabbath, though it might be said to be over, as to pluck a single fruit off, but when picked, he ate most greedily of, even so far as to distance us who were employed knocking them down.

Grave subjects concluded the evening, and we retired to rest, I having first wrote two letters, one to Mr Cook Danbury, the other to Dr. Perry Woodbury concerning Mr. Donald Grant's case.

N.B. Spoke to Mrs Botsford for Dr. Thomas Newtown.

Monday Sept. 21. Rose early. Fine morning. Disturbed the family, took our leave and proceeded on our journey. Plenty of mushrooms along our path which we cooked and ate.

N.B. Would not let us pay a farthing. Set off at half past six."

When Donald Grant died he left by Will which is recorded in Probate Records of Danbury, ten pounds money for the North school in Newtown, and ten pounds money for the South school in Newtown and ten pounds money for a bell for the meeting house provided the bell should be bought in England.

More might be told of the family, but enough has been given to show what patient research and persistent effort might bring forth of the history of many of those whose dust has lain undisturbed for more than one hundred and fifty years.

In 1748 the town laid out to the

"people living at ye northwest part of ye township of Newtown, upon their desire, sixty rod of land for a Bureing place to Bury their dead in at a place Northerly off or from Benjamin Hawley's Dwelling House. First Bounds is a heap of stones in the line of Caleb Baldwin's land, then run southly 6 rods to a heap of stones, then run westerly 11 rods, joining to the Highway, then run North-erly 5 rods to first bounds land layed out by us. Joseph Bristol, Lemuel Camp, Committee."

In that burying place stands a headstone that marks the grave of Jeremiah Turner, the first white child born in Newtown.

Attendance at town meetings was made compulsory and a fine of three shillings was imposed upon all who failed to attend who could give no valid reason for absence. It was considered due notice of the meeting if a selectman or constable should notify personally or leave notice at the dwelling house of the person to be notified.

Grist mills and saw mills were almost as much a necessity as houses to live in, for unless people had mills in which

to grind their grain they must go to Stratford or Danbury for their flour or go without. Without saw mills they would have to depend for lumber upon the crudest of ways, by rending it, for use. At the second town meeting, held December 4, 1711, Benjamin Sherman, Ebenezer Pringle and John Griffin were appointed a committee to view the great pond and see if it would contain a grist mill. It was further voted that Jeremiah Turner should have liberty to build a grist mill and that he should be given 40 acres adjoining the mill, and a committee of three, Benjamin Sherman, Ebenezer Pringle and Samuel Sanford, were appointed to draw articles concerning a grist mill on Pond brook.

December 24, 1711, it was voted to get a grist mill on Poodertook brook. Jeremiah Turner did not build a grist mill upon Pond brook, and the town gave Samuel Sanford liberty to do the same. For some reason Sanford did not build the mill, and in January, 1714, the town gave Samuel Sanford liberty to set a grist mill near Mount Pisgah on condition that he would build a good grist mill for the supply of the town of Newtown before the twentieth day of August, 1714, on the Poodertook brook, the town agreeing that no other grist mill should be erected to the damage of said Sanford so long as he would supply the town with a good mill. The town also agreed to give him 40 acres of land lying under Mount Pisgah together with the land lying southwest of the mountain to the farm known as the "old farm." So the first grist mill was located in Sandy Hook, now called. The mill of 200 years ago is gone. Another stands on the old foundations. Mount Pisgah still forms the background. Generations have passed away, but though men may come and men may go, the streams flow on forever.

In March, 1712, the town voted liberty to build a saw mill on Deep brook and one was built, where W. C. Johnson's

feed mill now stands. The following October liberty was given John Hawley to set a fulling mill on the Deep brook above the saw mill and the use of half an acre of land above his mill, provided he does not damnify the saw mill so long as he maintains a sufficient fulling mill on Deep brook. The place is known as "Fulling Mill hole" to this day.

February 1, 1714, the town

"voted to give liberty to Ebenezer Smith, James Hard, Jeremiah Turner, John Seeley and Joseph Gray of Newtown to build a saw mill on Half Way River, northwest of Derby road, down near Stratford, on Poodertook river, and as much land as shall be needful for said saw mill as long as said persons shall erect a saw mill there, provided they will saw for the town to the halves and all such timber and logs as the inhabitants of the town shall bring to their mill for 2s 6d per hundred, and also shall have liberty of convenient passage to the Great River."

February 2, 1714, another town meeting

"voted to give Thomas Bennitt, John Burr and Peter Hubbell liberty to set a saw mill on Poodertook brook anywhere near the Great River, within 60 rod of the Great River, provided they build it any time within three years."

The foundations of the mill still stand, a short distance below the lower Rubber factory. So before 1715 the town was supplied with a grist mill and three saw mills, important adjuncts to any inland town at so early a date. The records also speak of a path that goes from Poodertook to Danbury as early as 1714, but no road.

In 1718 the town voted that a town house or school house should be built twenty-five feet square and eight feet between the joints. It was built by contract, the builders to furnish all the timber, make the frame, get all the shingles and clapboards, the town furnishing the nails. They were to receive for their work ten pounds money. The building stood on the highway just north of where Trinity church now stands and remained there until 1733.







ST. JOHN'S CHURCH  
SANDY HOOK



In November, 1715, the first country road was laid out by a committee chosen by the town, called the road to Woodbury, commencing at the center of the town, running easterly to Poodertook brook, thence towards the Housatonic river. The highway was laid out 25 rods in width, with a cart bridge across the Poodertook. The same is the highway now from the town street to Sandy Hook, though somewhat curtailed as to width. A second layout of road was made the same month and year, called the country road towards Stratford, running south from the center three miles, to what is now known as Cold Spring, where the Poodertook was crossed by a cart bridge. A few years later a highway was laid out, 10 rods in width, northerly to the New Milford line, crossing Pond brook at the north end of the town over a horse bridge. Another road 10 rods in width was laid out running westward from the center past the Great pond to a place called Taunton. These four highways radiating from the center of the town, as the four points of the compass, with extensions and branches as they now have, reaching out in all directions, have become a network of lanes, highways and byways that are a delight to the naturalist, the artist and the botanist, and at the same time a burden to the taxpayers and a perplexity to the town fathers.

In 1725 the town preferred a memorial to the General Court, then in session at Hartford, for relief from taxation for that year because of their distressed condition. The Court voted (Colonial Records, vol. 6, p. 556),

"Upon the memorial of the town of Newtown showing to this Assembly that said town is at present under pressing circumstances occasioned by the removal of their former minister and their settling another, being weakened by their disunion in opinion which hath been and is still among them, and remarkably cut short in their crops this present year by the frost, by all which they are much straitened and incapacitated to pay a rate to the publick. This Assembly therefore upon the special reasons aforesaid do see cause to free, and do

hereby exempt and free the inhabitants of said town from paying any county rate for the year next ensuing, provided the town of Newtown draw no money for their schools nor send representatives to this Assembly during their exemption."

In the early days of the Colony letters and newspapers were delivered by post riders, who, on horseback, went over their respective routes as laid out for each by the General Court. The Court fixed the compensation for travel from town to town, and also fixed the price that might be charged by the ordinary keepers in the respective plantations, who should provide suitable accommodations for man and horse, which should be, for the keep of man by the meal, six pence, for the horse at grass four pence a night, and for oats four pence a half peck, and for hay the night, four pence. Great care was to be had by the ordinary keepers that hired horses were not to be deprived of their allowance.

In 1733 the General Court voted that Peter Hubbell have liberty to set up a ferry across the river running between Newtown and Woodbury, at a place commonly called Poodertook, and that the fare of said ferry be three pence for a single man or a single horse, and eight pence for man, horse and load, the stating of the fare of said ferry to remain in the hands of the Court.

In 1748 the Court changed the fare, and it was for man, horse and load four and six pence; led horse, one penny; a foot man, one and a half penny; ox or other kine, three pence half penny; hog or goat, one half penny.

In the early history of the town it was the custom at the annual town meeting for the town to pass a vote as to what person might keep a house of entertainment. As all travel for many years was on horseback or on foot, the transient travel was light, and not until after the close of the Revolutionary war did wagons come into general use and travel increase so as to make it any inducement to keep open what came to be known as the tavern.

Newtown played no small part in the French and Indian wars. We can find no information at the Adjutant General's office at Hartford in regard to it, but I have in my possession a memorandum book that dates back to 1757. The book belonged to William Beardslee, who lived within an eighth of a mile of my own home, and many of the entries in the diary show that he was a teamster in the French and Indian war, although he was a mason by trade. The diary may tell its own story.

Ensign John Nichols, Dr.,

For 14 days service at driving your team, which service began March 31, A. D., 1757, and so continued till my Return from Kenderhook at 3 shillings per day,	£2 '09 0
To money expended upon Team,	£0 06 0
To 28 days service at Driving Team to Millers and attending them at 3 shillings per day,	£3 18 0
To 16 days more at driving Team after said Team was entered into the service,	£2 08 0

Then follow the names of those enlisted in the French and Indian war in 1757:

William Stickney, Thomas Greenleaf, Thomas Knight, Nathaniel Hunt, Jonathan Rogers, William Muggridge, Samuel Wallanford, Thomas Sweet, Joseph Coffin, William Coffin, Joseph Garland, Thomas Ford, Joseph Greenleaf, Francis Holody, John Holody, Sergeant Weed, Elimalet Weed, Daniel Norton, Morel Wicker, Daniel Tilton, John Flood, Ebenezer Flood, William Cursel, Ballard Smith, George Patterson, Benjamin Wenter, John Downing, Joseph Coker, Daniel Dooer, Josiah Brown."

Following is a copy of a letter in my possession, which is an echo from the field to the home circle. The writer was the son of Mr. Heth Peck, among the earliest of the pioneers.

“At Lake George,  
July 27, A D., 1758.

To My Beloved Heth: Hoping these lines will find you as well as I and the rest that came from Newtown, and remember me to my father and mother, brother and sisters, and threw God's goodness I am preserved through many Dangers that I Have Bin in thanks be to God therefore. There was 18 men at Half Way Brook, there were three Captains, two Subalterns and one ensign. There was a man hanged the 25th day for stealing. I want to have you heare a Litol while. Sargeant Summers sent hum to have Robert Cum up and bring him up sum Chease and other provition, and if he cums if you can send up sum chease and some biskit, and so no more at present.

I remain your Loving brother, and when this you see then you think of me.”

Here is a bit of pathos in an entry taken from Rev. David Judson's record:

“September 27, 1758, Lost in the army by the sword of the Enemie, a son of William Northrop, aged about 20 years.”

An entry found in an old town record reads as follows:

“Calvin Leavenworth the eldest son of Tho<sup>s</sup>. and Mary Leavenworth, departed this Life by being Killed at Lake George in the battle fought between the french and english September the 8th 1755 and in 29th yeare of his age.”

In 1733 upon the petition of the people of the north end of the town, the town voted “that a school house might be built near the house of Abraham Bennitt provided it be built at their own expense,” which was done and the same was where the North Center school house now stands and was known as the North school. At the same meeting it was voted “that the south end of the town should have liberty to remove the town or school house towards the south end where it shall be thought most convenient for the neighborhood, at their own expense,” which was done, and

it was located where the Middle district school house now stands and was known as the south school.

The school districts of the town were formed as the needs of different sections required. North Center and Middle district were organized in 1733, Taunton in 1739, Land's End and Zoar in 1745, Palestine in 1749, Hanover in 1755, South Center in 1761, Huntingtown in 1794, Pootatuck in 1765, Lake George in 1768, Flat Swamp in 1769, Sandy Hook in 1779, Bear Hills in 1783, Head of Meadow in 1784, Gray's Plain in 1784, Toddy Hill in 1788, Gregory's Orchard, Hopewell and Half Way River date unknown, Walnut Tree Hill in 1866.

With few exceptions the districts retain the name given at their formation. The exceptions are that Sandy Hook was first called Poodertook Brook district, Land's End was known as Wiskenere, Hanover was at the first Two Mile Brook district, and South Center was first called Kettletown, then Tinkerfield, and Bear Hills is now Middle Gate.

In 1767 a district was organized known as Deep Brook district and the school house stood east of and near the home of Hermon H. Peck. It was called the Federal school house. In 1768 Slut's Hill district was organized and in 1770 Currituck district. These two districts were organized to relieve the condition of the North school, which had overflowed its capacity. These three last named districts became absorbed by other districts in a few years, thus losing their identity.

Until about the year 1800 the several district committees were appointed at the annual town meeting and the laying of a tax on the rateable estates of the town to meet the expense of the schools was kept up until the management of the schools was given over to practically the present district system, each district paying its own school expenses until by state law the schools become free. The town still has its 21 school districts and schools are maintained 40



weeks in the year. Three years ago the town voted to establish and maintain a High School. It commenced on its fourth year in September with three teachers and eighty pupils. Every taxpayer in the town should feel a just pride in the record it is making for itself.

School districts existed for the convenience of the larger towns as early as 1725, but were not recognized by law until 1766 and had no semblance of corporate existence until 1794.

The meetings held by the free holders of Newtown for calling the first minister who accepted, were under date of April 29 and May 21, 1713, as follows:

At a lawful town meeting of y<sup>e</sup> Inhabitants of Newtown Voted & agreed for Ebenezer Smith to go to Weathersfield to treat with Mr Tousy of Weathersfield & request him to come and Give us a visit & Preach a Sabbath or two with us that we May Have Opportunity to Discorke him in Order to carry on y<sup>e</sup> work of y<sup>e</sup> ministry Amongst us.

test John Glover Recorder

May y<sup>e</sup> 21<sup>st</sup> 1713—

Voted & Mad Choyce of John Glover Mr Ebenezer Smith & Mr Benjamin Sherman A Committee to discorse & treat with Mr. Thomas Towsee of Weathersfield in order to settle Amongst us to carry on y<sup>e</sup> work of y<sup>e</sup> Ministry in this Place This meeting is a journed until to morrow night sun half Anour high from y<sup>e</sup> date Above.

At y<sup>e</sup> said ajoyned meeting y<sup>e</sup> Inhabitants aforesaid Voted to sow all y<sup>e</sup> Ministers home lott with wheat that is suitable Mr Towsee to have y<sup>e</sup> Crop Provided y<sup>e</sup> s<sup>d</sup> Mr Thomas Towsee preach y<sup>e</sup> Gospel Amongst us a Yeare. The Inhabitants aforesaid at s<sup>d</sup> meeting further voted and agreed and Made Choice of Mr Thomas Towsee for to preach y<sup>e</sup> gospel Amongst us for y<sup>e</sup> space of a year upon Probation in order to settlement

John Glover Recorder.

As to the way in which the town provided its minister with his fire wood the following recorded vote will show:

Agreed and voted by y<sup>e</sup> Inhabitants aforesaid to get Mr Toucey his fire wood the year 1721 by a Rate Leavied out of y<sup>e</sup> List of y<sup>e</sup> Estates





THE NEWTOWN HIGH SCHOOL.



of y<sup>e</sup> Inhabitants afore s<sup>d</sup>, at one penny per pound; y<sup>e</sup> price of a load of wood, walnut wood is to be 2<sup>s</sup>—6<sup>d</sup>. A load of Oak or other good wood is 2<sup>s</sup> a load, y<sup>e</sup> aforesaid Wood is to be Carted or sledded by y<sup>e</sup> Last of jan<sup>ry</sup> or y<sup>e</sup> first of February Next, and If any man Shall neglect to Give in his A Count of his wood unto y<sup>e</sup> Collector of y<sup>e</sup> Wood Rate Shall by Virtue of this Vote be as Lyable to be strained upon for his wood rate as he y<sup>t</sup> has Got no wood for y<sup>e</sup> aforesaid Mr Tousey.

Voted that Dan<sup>l</sup> Foott Shall be & is a pointed Colector for to Tak Care of & Colect y<sup>e</sup> above s<sup>d</sup> wood rate according to vote, or as the Law Directs for y<sup>e</sup> Gathering other town Rates.

test Joseph Peck Town Clerk.

Rev. Thomas Toucey was the first minister Newtown had. He was born at Wethersfield, Conn., in 1688, graduated at Yale College in 1707 and settled in Newtown in 1709. He was ordained minister by the ecclesiastical council in October, 1715, was married to Hannah Clark of Milford November 12, 1717, and became the father of nine children. He resigned his ministry in 1724, having become disturbed by dissatisfaction among the members, went to England and received a captain's commission from the British Crown. On his return from England he took up the practice of medicine, filled many town offices, was a sound business adviser, and died March 14, 1761. A blue slate slab marks his grave in the old part of our village cemetery, on which is this inscription.

Here lies interred the Body of  
Thomas Tousey Esq<sup>r</sup>  
who Died March 14 1761  
in the 74<sup>th</sup> Year of his Age.

Down to an impartial Grave's devouring shade  
Sink Human Honors and the Hoary Head  
Protract your years, acquire what mortals can  
Here see with deep Concern the End of Man.

Religious meetings were held in dwelling houses until the building of the meeting house the location for which was fixed by vote of the town, January 18, 1719, to be where the

lane that runs easterly and westerly intersects the main town street that runs northerly and southerly. That location was near where the flag staff in the village now stands. The building was 50 feet in length, 36 feet in breadth and 20 feet between joints. The cost of it was to be 45 pounds. The meeting house remained there until 1792, when it was removed to another foundation on which the Congregational church now stands. In 1803 the General Court allowed the society to raise 3000 dollars by a lottery to be used in building a new meeting house, the frame work of which is that of the remodeled building of to-day.

At a Proprietors meeting held December 30, 1740, it was voted

“that for y<sup>e</sup> futur and until y<sup>e</sup> proprietors of y<sup>e</sup> Common and undivided land of said Newtown by their major vote shall order otherwise that a warning under y<sup>e</sup> hands of the proprietors’ clark for y<sup>e</sup> time being and five of y<sup>e</sup> proprietors of said common and undivided lands in writing set up, one on a tree on ye highway near Jonathan Booth’s house and one on y<sup>e</sup> sign post near y<sup>e</sup> meeting house and one on a tree on y<sup>e</sup> highway near James Botsford’s house in s<sup>d</sup>. Newtown at least six days before s<sup>d</sup>. meeting shall be Deemed a good warning to all intents & purposes.

Test Job Sherman, Clark.

Public gatherings were assembled by the beat of the drum until the year 1745, when a bell was purchased and hung in the meeting house to be used on all public occasions. The first house built in which to hold the Church of England services was on the plain south of Newtown village and was erected in 1732.

In 1746 the town voted that they might build a house in which to worship, on the highway 25 rods south of the Presbyterian meeting house. That location was nearly opposite the Newtown Inn. In 1790 the town gave liberty by vote in town meeting for the Church of England people to put a new church on the plot where Trinity church now stands.

A Sandemanian society was organized in 1740. The building in which to hold their services stood midway between Mrs. Marcus Hawley's and the Middle district school house. The society disbanded in the early years of the last century.

The Sandemanians were the followers of one Robert Sandeman of New Haven Colony and were looked upon with mistrust, so much so, that the General Court of Connecticut at its October session, 1777, passed a "Bill granting Liberty to Sandemanian Disciples to abide in the State upon Parol, or depart with their Families." The preamble reads—

"Whereas it appears to this Assembly that Daniel Humphreys, Titus Smith, Richard Woodhul, Thomas Goold, Joseph Pyncheon, Theophilus Chamberlain Benjamin Smith and William Richmond disciples of the late Robert Sandeman residing in New Haven have imbibed the opinion that they owe an allegiance to the king of Great Britain and that they are bound in conscience to yield obedience to his authority, and have signified their desire if they may not continue at New Haven to remove to some place under the dominion of said King—

Resolved by this Assembly—That the said persons and each of them may be at liberty to continue in this State upon giving their parole of honor that they will not do anything injurious to this State or the United States of America or give any intelligence, aid or assistance to the British officers or forces at war with this and the other United States, or if they decline giving such parole, they, with their families household goods apparel and provisions sufficient for their passage may remove to any place subject to the government of the King of Great Britain, or to New York now occupied by the said King's troops."

Passed in the upper House	} Geo. Willys Sec. Benja. Payne Clerk.
Concurred in the lower House	

The Baptist church and society took its organic form in 1794, its numerical strength lying largely in the eastern part of the town. The church building was located in Zoar near the house now owned by Charles Pratt.



Whenever the history of Newtown shall be written the ecclesiastical history will form a chapter of more than common interest. The General Court of the colony made it obligatory upon all landed proprietors to raise a yearly amount by tax levied upon all rateable property for its ministers' support, and one of the first duties required when a new town was organized was to provide a minister. Salaries paid ranged from 100 pounds down, but never less than 50, which might be paid in money, or part in grain, wood, or provisions, the money value of which was fixed from time to time by the General Court. The Congregational order of church government was the approved order of the General Court, expressed in the Colonial Records as follows :

"We can doe no less than still approve and countenance the same to be without disturbance until better light in an orderly way doth appear ; but yet, forasmuch as sundry persons of worth, prudence and piety amongst us are otherwise persuaded (whose welfare and peaceable satisfaction we desire to accommodate.) This Court doth declare that all such persons being also approved according to law as orthodox and sound in the fundamentals of Christian religion may have allowance of their persuasion and profession in church ways or assemblies without disturbance."

Attendance at public worship was compulsory, the General Court ordering that

"if any person shall prophane the Sabbath by unnecessary travel or playing thereon in the time of public worship, or before, or after, or shall keep out of the meeting house during the public worship unnecessarily, there being convenient room in the house, he shall pay five shillings for every such offense or sit in the stocks one hour."

It was also provided that if there was more than one religious assembly in a town all persons should contribute to one or both of the societies in the township.



At the annual town meeting held December 24, 1733, it was voted—

“Whereas the Worshipfull Mr Thomas Toucey and ye Reverend Mr Elisha Kent have petitioned for Liberty to build upon their own Charge each of them a pew in ye meeting house in Newtown for ye use of themselves and families as they shall have occasion, the one on ye one side of ye Great or South Door, and ye other on ye other side thereof, at ye above said meeting voted in ye Affirmative that their petition Be Granted, and it is hereby Granted.

Entered ye date above

Per Joseph Peck

Town Clerk

The first meeting house was put to use before being completed, and in 1745 after having been in use for about twenty years was made more comfortable by an expenditure of two hundred and twenty pounds, some glass windows were put in, a bell was procured and hung, thus dispensing with the drum that had been used up to that time, to call the people together on all public occasions, or in case of an alarm being sounded.

With no way of heating the building in cold weather unless with open fireplace it was an uncongenial place either as a place of worship or social converse at the luncheon hour. It was the uncomfortableness of the first meeting houses that made necessary the putting up of what are called in the town records “Sabbath Day houses.”

Cothren in his history of Ancient Woodbury says,

“the Sabbath Day house was a place in which to take refreshments between the two church services, and for social and religious worship as the occupants might be inclined. It was built in two divisions, one for males and the other for females. Some families would have houses of their own for private use. These houses were necessary because the meeting houses were not warmed.”

From Vol. I of Newtown Records we find there were no less than seven Sabbath Day houses on Newtown street in

the early days. They were all located on the highway, permission being given by vote of the freeholders in Town meeting. Thinking it may be of special interest we give a few of the votes as recorded:

December 9, 1740,

"voted and agreed that Jeremiah Northrop shall have liberty to set a small Sabbath day house In ye Lane by or against Captain Baldwin's orchard."

Dec. ye 8 1743—

"voted and agreed that Lieutenant Joseph Smith and Caleb Baldwin Junr. Shall have Liberty to Build a small house for a Sabbath Day House adjoining with Jeremiah Northrop or Separate if they see cause. In such place by Capt. Baldwins House Lot in ye Lane not to Damnify sd. highway."

December 3, 1750,

"voted that Jonathan Sanford shall have Liberty to Build a small Sabbath Day house at ye westerly end of John Plat's Sabbath Day house."

December 23, 1751,

"voted that Benjamin Northrop shall have Liberty to Building a Sabbath Day house for his use in ye Lane by Captain Baldwin's fence of his home Lott Below or something west of Caleb Baldwin's Sabbath day house."

December 3, 1753,

"voted that Matthew Curtis shall have Liberty to erect or sett up a Sabbath Day house in ye Cross Lane by Captain Baldwin's as they shall think best by agreement."

December 30, 1754,

"voted that Captain Amos Botsford shall have Liberty to Build a small house for Sabbath Days, not Doing Damage to ye highway nor any other person."

December 30 A. D. 1754

"voted in Town Meeting that all ye farmers Belonging to Newtown may have Liberty to set a small house for Sabbath Days not Doing Damage to ye highways nor any other person."

John Northrop Town Clerk

It would be a strange experience for us if, on the morrow, we could go into Newtown street and see it as it looked 150 years ago at the meeting hour, the meeting house standing near where the liberty pole now stands, Stephen Parmaly beating the drum to call the people together, men coming in along the paths or trails on horseback with wife on the pillion behind, the children trudging along on foot beside them, all enlisted in one common cause, and each in sympathy with the other, vanguard of the millions who have been following in their wake since the pilgrims landed on Plymouth Rock. Almost with holy reverence do we think of Newtown's earliest pioneers.

In 1739, 28 years after the town's incorporation, the names of 143 property holders appear on the Grand List, and the sum total of taxable property expressed in dollars was 46,445 dollars. A poll went in at 90 dollars, a pair of oxen 40 dollars, horses, of which there were 202, were rated at 15 dollars each. A man's trade or business had an assessed valuation, varying from 20 to 125 dollars. Samuel Sherman's trade was manufacturing and selling brooms, on which he was assessed 150 dollars. Widow Sarah Beers was assessed 50 dollars on her trade. This was taxation without representation.

Job Northrop was taxed on 50 dollars for "faculty." Jehoshaphat Pringle was taxed on 40 dollars for "faculty," and Widow Mary Bennett was taxed on 65 dollars for "faculty." By "faculty" was meant superior wisdom and judgment above that of their neighbors. The legal and medical fraternity were not as numerous to consult with as now.

Newtown had no representation at the General Court until 1747, when Mr. John Northrop and Capt. Thomas Toucey were chosen to represent the town at the General Assembly in May following.

In 1744 Newtown was made a part of the Probate Court of Danbury and so continued until 1820. Between those two dates all the Probate records pertaining to Newtown estates are to be found in the Probate Office at Danbury.

Newtown's first list of polls and rateable estate returned to the General Court in 1747 was \$56,790. The population of the town at that time was 1100 souls.

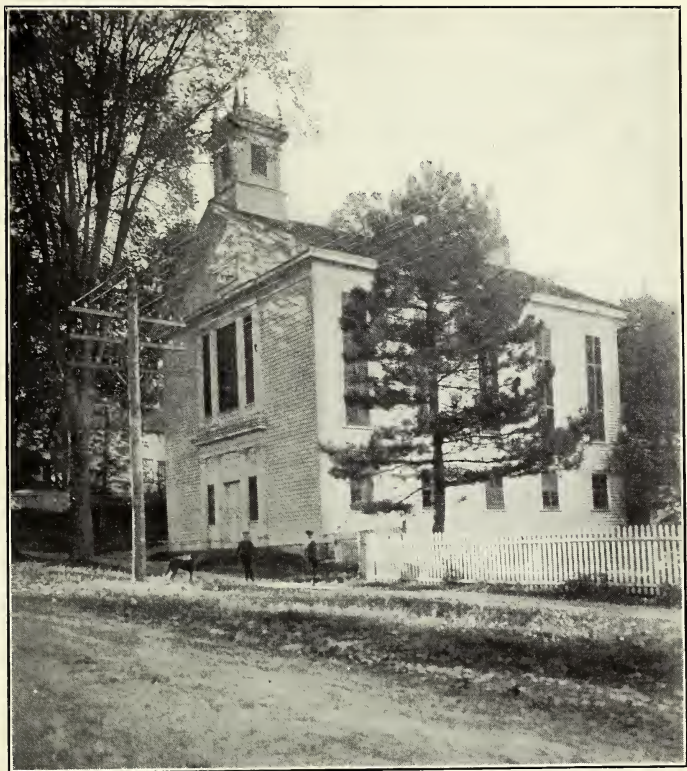
Rev. David Judson, who was minister in charge of the Presbyterian body from 1743 to 1777 (at which time he died), has left on record in his own handwriting that in 1716 there were 30 families in the town, in 1740 there were 75 families and in 1770 the number of families in Newtown was 350 and about one half of them were of the Church of England. In 1740 the rateable assessment of the Presbyterians was \$39,465 and that of the Church of England men \$8,545 or about one-fifth that of the Presbyterians.

Newtown's population in 1756 was 1253, of which 23 were slaves. Slavery was in vogue here as elsewhere in Connecticut as late as 1804 and we find slaves inventoried along with other personal property at valuations ranging from 50 to 250 dollars.

Rev. David Judson, who died in 1777, left a negro man and woman valued at 300 dollars, a negro girl, Temperance, valued at 140, one Sylvia 100, and a negro boy valued at 50 dollars. Rev. Thomas Toucey when he died left a wench called Happy, who was inventoried at 250 dollars.

Children born of slave mothers were the property of him who owned the mother and were so recorded in the Town Records, from which is copied the following:

Jonathan Booth's servant Dorcas born, January 27 1783.



THE METHODIST CHURCH  
SANDY HOOK





We have no means of knowing at how early a period slavery was introduced into Newtown, or whether the first slaves were brought in by their masters as they moved from other plantations or bought direct from traders as they came from the coast of Africa. It seems safe to presume, that as early as 1735, perhaps earlier, slaves were owned in Newtown, for we find them inventoried in the settlement of estates of those who died at that early date, an able-bodied likely negro being appraised at 50 pounds money. There are many entries in our town records between the years 1735 and 1805 of the birth, the sale and the emancipation of slaves. These entries are so sandwiched in among other matters that it needs much patience and time to compile the same for an occasion like the present. As no better idea can be found as to the manner of procedure when negro slavery was an institution under the law in Newtown, we copy from the records of the birth of children of slave parents, of the buying and selling, and the emancipation of slaves.

There was never any law enacted forbidding a man giving his slave his freedom, but until the year 1777 a man emancipating his slave did not free himself from the expense of caring for him, in the event of his becoming disabled in any way or unable to take care of himself.

In October, 1777, the General Court then being in session, an act called An Emancipation Act was passed by which any person owning slaves could call upon the selectmen of the town for liberty to free their slave or slaves. Then it became the duty of the selectmen to inquire into the age, abilities, circumstances and character of such slave, and if a major part of them were of the opinion that it would be consistent with the real advantage of the slave, and that he would probably be able to support himself, and was also of good and peaceable life and conversation, a certificate of liberty would be given for to set free the slave, which would

discharge for ever after the former owner or his heirs or executors from any charge or cost of maintaining or supporting the slave set free.

Emancipation certificate concerning Dorcas a Negro slave owned by John Lott and David Beers.

*Certificate of the Selectmen of Newtown.*

Newtown November 11 1799.

These certify that we have examined into the age and health of Dorcas a Negro woman Slave, owned by John Lott & David Beers Esq. who is desirous to be made free and we do find on actual examination that she, the said Dorcas is in good health and is not of greater age than forty five years & is not less than twenty five years, but that she, the said Dorcas is about twenty nine years of age.

Certified by us	David Baldwin	} select men
	John Sanford	
	Abijah Curtis	

\* \* \* \* \*

Know all men by these presents that we John Lott & David Beers of Newtown Fairfield County and State of Connecticut owners of a certain negro woman slave named Dorcas aged about twenty nine years, for divers good causes & for considerations already received to our full satisfaction have thought fit to emancipate & set free the said Dorcas, and we do by these presents fully, freely & absolutely emancipate, liberate & set free the said Dorcas and the said Dorcas is hereby absolutely set free and discharged from our service to all intents & purposes.

It witness whereof we have hereunto set our hands & seals this 11<sup>th</sup> day of November 1799

Signed sealed & delivered in  
presence of Abijah Curtis  
John Sanford

John Lott  
David Beers

On May 9 1791 Nehemiah Curtis emancipated his Negro slave Tobias 30 years old.

Jan. 6 1794 Captain Solomon Glover emancipated his Negro slave Alexander 36 years old.

January 1794 Stephen Crofut emancipated his negro slave Candace.

October 10 1804 Jarvis Platt emancipated his negro slave Gilbert 29 years old.

Fairfield County is Newtown July 30 A.D. 1796. Whereas Mr Ebenezer Beers of s<sup>d</sup> Newtown has this day made application to us the subscribers for liberty to Emancipate and make Free his Negro man Named Cesar otherwise called Julius Cesar in manner and form as prescribed by law having examined the s<sup>d</sup> Negro who is holden as a slave we find that he is desirous to be made free we have also enquired into the age and health of the s<sup>d</sup> Julius Cesar, and on such enquiry find that he is in good health and is not of greater age than forty five years or less than twenty five years of age.

Certified by William Edmond  
David Baldwin  
Authority.

Know all men by these presents that I Ebenezer Beers of Newtown County of Fairfield State of Connecticut being thereunto legally authorized by virtue of the foregoing certificate have Emancipated and made free the said Julius Cesar and I do hereby make free, Emancipate and set at liberty the s<sup>d</sup> Cesar and I do hereby for myself and my heirs Relinquish all claim to the future subjection, obedience & service of the said Cesar and the avails thereof and the said Cesar is hereby fully, freely and absolutely acquitted, Discharged Emancipated and made free, as witness my hand and seal this 30<sup>th</sup> Day of July A D—1796

Signed sealed & Delivered  
in presence of  
William Edmond  
David Baldwin.

Ebenezer Beers.

May 9<sup>th</sup> 1796 Daniel Booth Emancipated his Negro man slave Zephaniah, and his Negro Woman slave named Peggy

On January 6 1800 Philo Toucey emancipated & set free his negro slave named Jacob 25 years of age September 6 1799.

September 16 1799 Mr Reuben Booth & David Booth executors of the estate of Jonathan Booth Emancipated & set free a negro slave woman thirty seven years old named Lynde—in accordance with the express will of said deceased.

“Some entries of the births of the Children of Tobe Curtis by his wife Phillis the servant of Caleb Baldwin. Their first born, a Daughter named Jenne born in Stratford on the 26<sup>th</sup> day of August 1782.

Their son named Joseph Freedom born in Newtown on the 27<sup>th</sup> day of October A. D. 1784. The s<sup>d</sup> Joseph Freedom Departed this life on the 6<sup>th</sup> day of May 1790.”

\* \* \* \* \*

"Elexander Brisco —Negro—and Peggy Joyned in marriage by the Revn<sup>d</sup>. Mr Rexford.

Their first born named Succa

Their second named Nancy

Their third named Linda"

\* \* \* \* \*

"The birth and Age of the negro children of Daniel Glover.

Gene was born October 7 <sup>th</sup> A D 1787	} Daniel Glover.
Peter was born January 30 A D 1788	
Rose was born December A D 1790	

Fairfield County fs Newtown the 20<sup>th</sup> Day of February Anno 1791 personally appeared Mr. Daniel Glover & on oath declared that the above named viz. Gene, Peter & Rose were the names of three Negro Children born in his house of a Negro wench belonging to him Named Nancy & that the above dates were the times severally of their births sworn &c before

John Chandler Assistant Clerk."

"Benjamin Hawley's negro child Ned, was born October the 6<sup>th</sup> Day 1788. Fairfield County fs Newtown on the 21<sup>st</sup> day of March 1791 personally appeared M<sup>r</sup> Benjamin Hawley & on oath Declared that the above was a true account of the birth of a negro male child which belonged to him by the name of Ned sworn &c before John Chandler Justice of the Peace.

Received to Record 21<sup>st</sup> of March 1791. Recorder per. me Caleb Baldwin Town Clerk."

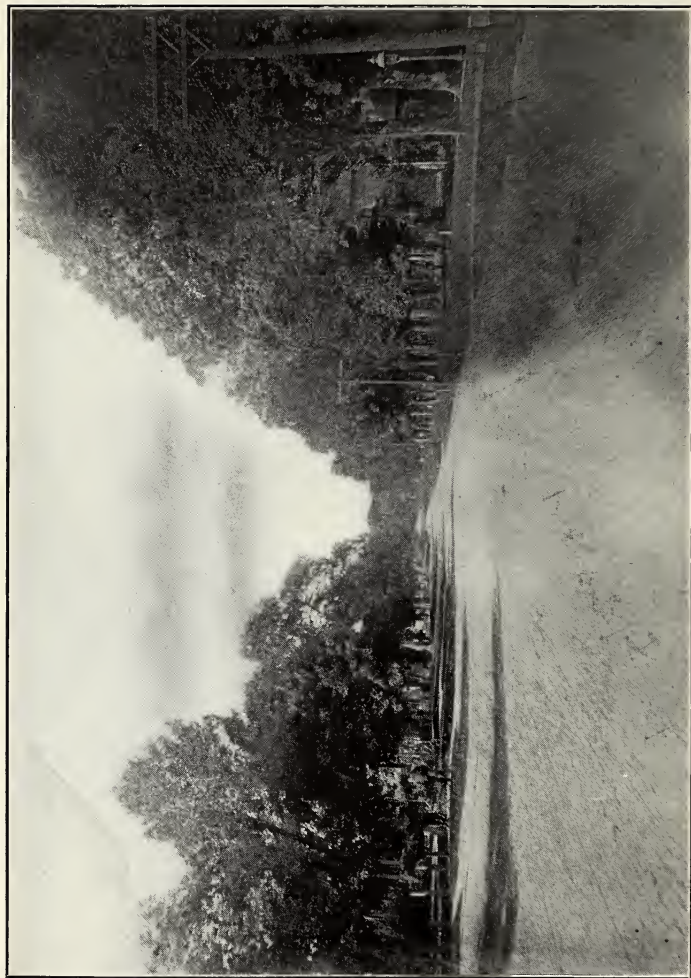
Newtown March 24 1787.

"Received of Lemuel Sherman and his wife Mary Sherman ten pounds lawful money for which I quit claim my Right and title during his natural life, and in confirmation I have set my hand and in a certain Negro Boy named Ned, to them to have and to hold seal in presence of Andrew Fairchild and Prudence Fairchild."

Ransford Fairchild.

Bill of sale of Jime, Black Servant of W<sup>d</sup> Sarah Nichols Recd. to record 1<sup>st</sup> of March 1804. Recorded for me Caleb Baldwin Town Clerk. To all people to whom these presents shall come, greeting. Know ye that I. W<sup>d</sup> Sarah Nichols of Newtown in Fairfield County, for the consideration of fifty dollars received in hand of Titus a free negro of the Town of Fairfield to my full satisfaction and Content, have granted, bargained and sold, and by these presents do





NEWTOWN STREET

Looking North from the Liberty Pole.



grant, bargain, sell and convey unto Titus free Negro his executors, administrators & assigns one certain Negro girl named Jime aged about thirty one years to have and to hold said Negro girl, to him the said Titus a Free Negro his executors and assigns for and during the natural life of the said Negro Girl, & furthermore I, the said Sarah Nichols do for myself & heirs warrant the said Negro girl to him the said Titus a Free Negro against all just claims and demands whatsoever.

In witness whereof I hereunto set my hand and seal this 1<sup>st</sup> Day of March AD 1804.

Sarah Nichols W<sup>d</sup>  
[L s]

Witnesses—

Joseph Nichols  
Charles Prince.

Concerning width of highways in and near the town street it was voted at a proprietors meeting held February 2 1758,

“that the highways are to be in width as follows (viz) the town street is to be Eight Rods wide from Ebenezer Bristols Dwelling house to y<sup>e</sup> Dwelling house of Lieu<sup>t</sup> Heth Pecks, and y<sup>e</sup> highways on each side of y<sup>e</sup> land Called the Ram pasture, to be six rods wide, and the highways that Leads from the meeting house to Gideon Baldwin’s meadow East of his house, to be six rods wide, and all other places that are for Countery Roads to Be left six rods wide, and in all other places within two mild from y<sup>e</sup> meeting house to be four Rod in width—except private highways or highways not to be much used to be Left two Rods wide.”

Test John Northrop Clerk.”

Cattle, horses, sheep, geese and swine were allowed to run at large in the early days—though under certain restrictions—as for instance on December 19, 1717 it was voted in lawful town meeting

That the Swine belonging to y<sup>e</sup> Inhabitants of Newtown Shall be free Commoners so long as they Do no Damage and y<sup>e</sup> owners of y<sup>e</sup> Swine to pay Damage whare y<sup>e</sup> fence is good and according to Law & whare y<sup>e</sup> fence is not good y<sup>e</sup> Owners of Such fences are not to Recover any Damage or Poundage and if such Swine are not Sofficiently Yoacked after y<sup>e</sup> first time they Do Damage then y<sup>e</sup> Owners to pay all Damages after y<sup>e</sup> first Time they Do Damage. by Soffi-

cient yoking to be understood a yoke 9 Inches above y<sup>e</sup> neck, 4 Inches below y<sup>e</sup> neck 6 inches long on each side y<sup>e</sup> neck if on grown Swine and proportionably for Lesser. Swine so Yoaked not to be Deamed Damage feazant. This act to continue for two years.

The raising of sheep was one of Newtown's earliest industries, the town owning the flocks, which were kept on the common lands, a shepherd being employed to care for them, and the profits divided among the proprietaries. The first recorded vote we find is under the date 1747, when

"It was voted—that the town of Newtown from time to time, from year to year and forever shall take effectual care and see that all the Incombs of y<sup>e</sup> flock of sheep in and beloning to said town over & above y<sup>e</sup> Shepard's wages and insident charges of y<sup>e</sup> flock shall be paid to y<sup>e</sup> above s<sup>d</sup> proprietors of land in s<sup>d</sup> Newtown and be divided among them according to their several proprietaries

Test Job Sherman, Clerk."

Again at a meeting held January ye 15th 1754 it was voted

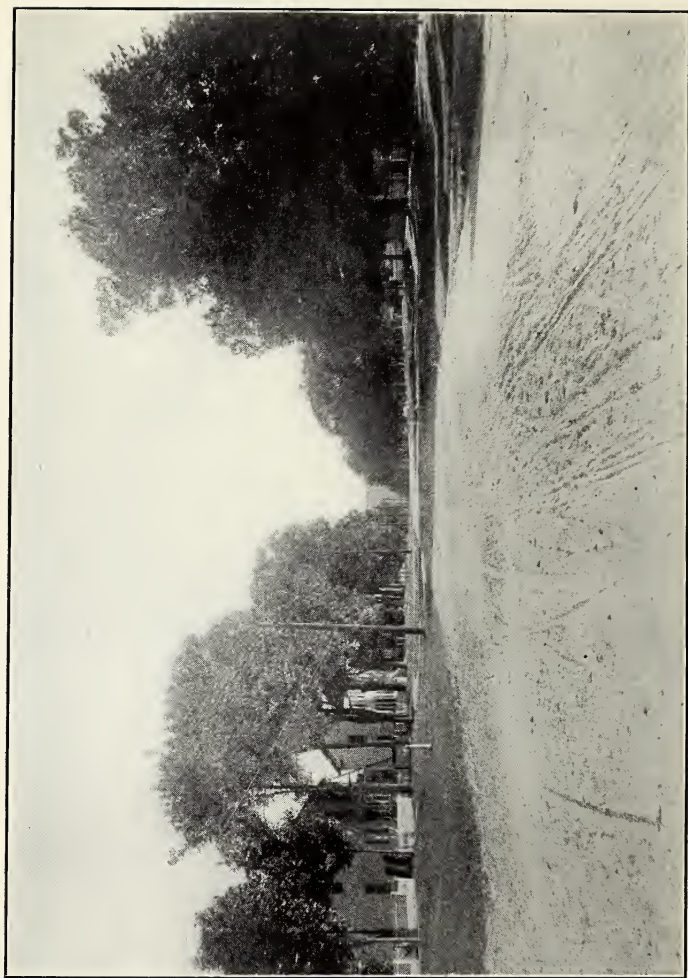
"that all of the undivided Land within ye sequesterment so called within one mild of ye town street east and west, north and south, (it is to be understood that ye town street is to extend from Mr John Blackman's house to Ebenezer's Smith shop,) shall Lay as commons for ye use and Benefit of ye Inhabitants of y<sup>e</sup> town of Newtown for Keeping a flock of Sheep till y<sup>e</sup> Proprietors shall agree otherwise = and the Earnings or Incumbs of the flock of sheep over and above what will be y<sup>e</sup> hier of a Sefisant Shepard to keep y<sup>e</sup> flock and all other necessary charges about y<sup>e</sup> flock shall return to y<sup>e</sup> proprietors of y<sup>e</sup> Land and to be Dewided to each proprietor according to their Right in propiete =

Test John Northrop, Clerk."

At a Proprietors meeting held February 13, 1758, it was

"voted to lay out another tract of common land without y<sup>e</sup> two miles from y<sup>e</sup> meeting house, each right to be drawn for as heretofore, and also power was given the Committee appointed for that purpose, to lay out highways where most needful, with full power to make recompense out of proprietors' land without the two miles from the meeting house to the several persons who might be aggrieved by the laying out of said highways on or through their land."





NEWTOWN STREET

Looking South from the Liberty Pole.

The records show that the proprietors, on sober second thought, decided they could not meet the expense of additional highways and had better let the land be used for a sheep pasture for a while longer. The drawing for the several pitches was to be made April 1, 1758, but at an adjourned meeting held March 20, 1758, the following Preamble was introduced—

“Whereas at y<sup>e</sup> first Convention of this meeting February 13 1758 it was voted to lay out to each proprietor or Right, one acre of land in what is called y<sup>e</sup> Commons within y<sup>e</sup> Compass of two miles from y<sup>e</sup> meeting house and accordingly a Draught made, and Committee chosen and y<sup>e</sup> time set to Begin y<sup>e</sup> Laying out (viz) on y<sup>e</sup> first of April next, and whereas y<sup>e</sup> present state of Public affairs in y<sup>e</sup> Kingdom throws y<sup>e</sup> British settlements particularly in this part of American world into Gratest Confusion and Involves in y<sup>e</sup> Gratest Difficulties in which we are Grate Sherors, which undoubtedly in point of Duty calls for such Indifferancy of spirite towards y<sup>e</sup> things of this world which is Inconsistent with Grasping and reaching after y<sup>e</sup> same any further than strict necessity obliges thereunto and Besides Least when under a burthen next to Insupportable by y<sup>e</sup> addition of a small weight y<sup>e</sup> Bearer Should inadwertently be Depressed so as to be sunk Bneath y<sup>e</sup> Superficies of this terrestrial Globe and such as y<sup>e</sup> addition att this Day of any unnecessary Charge which at another time (viz.) y<sup>e</sup> sunshine of prosperity might well be Deemed prudent, necessary and Light. This Being supposed to be y<sup>e</sup> Case, with Respect to y<sup>e</sup> present speedy Laying out s<sup>d</sup> acre and whereas y<sup>e</sup> sudden or speedy Laying out s<sup>d</sup> Acre Dewission and bringing y<sup>e</sup> same into and under particular Improvement must unavoidably put y<sup>e</sup> Biger part of y<sup>e</sup> people and Inhabitants of this Town into a surprise by Laying them under a Grate Disadvantage in not Giving of them time to turn themselves in making sutable prowission in their Inclosures, each to keep his own flock.

It is therefore agreed and voted upon y<sup>e</sup> view and Reasons above mentioned that y<sup>e</sup> above said Dewision of one acre shall Remain as at present it is unlaidd out for y<sup>e</sup> space of two years from this Date and that when it shall be Laid out att y<sup>e</sup> expiration of s<sup>d</sup> two years and not before It shall Lye two years more making from this Date four years open without enclosure particular or otherwise, always provided that y<sup>e</sup> proprietors in or of common Land be not, by any

Dewices of y<sup>e</sup> owners of y<sup>e</sup> flock, as by hireing Shepards on or for y<sup>e</sup> same or otherwise be Defrauded of their just Incombs from y<sup>e</sup> flock Pursuant to a vote not Long since passed by y<sup>e</sup> proprietors of y<sup>e</sup> Sheep in Newtown but that y<sup>e</sup> said wote During s<sup>d</sup> four years be honestly and faithfully put in Execution according to y<sup>e</sup> true Intent thereof.

Provided also that Effectual Care be taken by y<sup>e</sup> proprietors of y<sup>e</sup> sheep that y<sup>e</sup> flock be not Laid upon what is called foul meadow unless it be y<sup>e</sup> Dryer sort thereof and in very Dry season."

Voted in y<sup>e</sup> Affirmative

Test John Northrop Clark.

In the early days the people were by force of circumstances obliged to depend upon themselves in meeting sickness, accident, distress or destitution. The minister not only was expected to attend to their spiritual needs, but was medical and legal adviser as well. Drug stores were a thing unknown. The rafters under the long low slanting roofs were adorned with bunches of herbs drying for winter use, to be resorted to for all conceivable diseases and accidents that flesh is heir to—hard hack, boneset, tansy, dock root, live-for-ever, cumfrey root, without stint or measure. Among the old headstones in the Newtown Cemetery is one with this inscription.

Sacred to the Memory  
of Mr Lemuel Thomas  
for many Years a skillful  
& useful practitioner of  
Surgery and Physic.  
Who Departed this  
Life Septem. 30 A. D.  
1775 Ætat 48.

Undoubtedly the earliest practitioner of surgery and physics the town ever had. He had his house on the highway, west side of the road, midway between the Middle District school house and the corner. He was married by the Rev. David Judson, September 15th, 1756, to Mary Foot. Their chil-



dren were, Lucy, born July 17, 1757; James, born January 29, 1759; Lemuel, born December 2, 1760, and Anna, born January 5, 1767. Born in 1727 and commencing practice before he was thirty years of age, we can see how strong a hold he had upon the people of the community by the following vote taken.

At a Proprietors meeting held March 16, 1757,

"voted and agreed by y<sup>e</sup> majority of y<sup>e</sup> proprietors present, that Doctor Lemuel Thomas may have Liberty to take up two acres & a half of Land in y<sup>e</sup> Town Street for a horse pastuer Between y<sup>e</sup> School house at y<sup>e</sup> South end of y<sup>e</sup> town and Mr John Fabriques Dwelling House Leaving a 8 rod highway on y<sup>e</sup> east side thereof, and s<sup>d</sup> Doctor Thomas shall possess s<sup>d</sup> two acres and a half of Land and Improve y<sup>e</sup> same as Long as he shall Continue in this town and practising Doctering among us, and if he should lay aside Doctering as aforesaid or Remove out of s<sup>d</sup> Town y<sup>e</sup> s<sup>d</sup> Land to Return to y<sup>e</sup> proprietors again, he taking away his fence."

voted in y<sup>e</sup> affirmative Test John Northrop Clark.

"voted that Capt. Henry Glover, Mr Benjamin Curtiss, & Mr Abel Booth is chosen a Committee In behalf of y<sup>e</sup> proprietors to Give Doctor Lemuel Thomas a Lease of y<sup>e</sup> Land he had Liberty to take up as appears by y<sup>e</sup> act of y<sup>e</sup> proprietors made March 16<sup>th</sup> 1757. voted and agreed that Capt. John Glover, Lieut. Thomas Skidmore & Mr Abel Booth Shall Be & be hereby chosen a Committee In Behalf of y<sup>e</sup> proprietors to examin & search in to y<sup>e</sup> state of y<sup>e</sup> Land by y<sup>e</sup> Grate River not Included in Quiump purchase and to purchase said Land of y<sup>e</sup> Indians if they Can for y<sup>e</sup> proprietors."

In December, 1776, the town voted that a town house, 32 feet long, 24 feet wide and 9 feet between joints should be built. Oliver Toucey took the job for 300 dollars. He was to make in it as good seats as are generally made in form as in the State House in Hartford. He should light the house with 30 windows, 15 squares of glass in a window, size of glass to be 7 x 9. The building was located on the same site as where the first one stood.

To those who are familiar with Longfellow's poem, "Evangeline," it may be interesting to know that Newtown

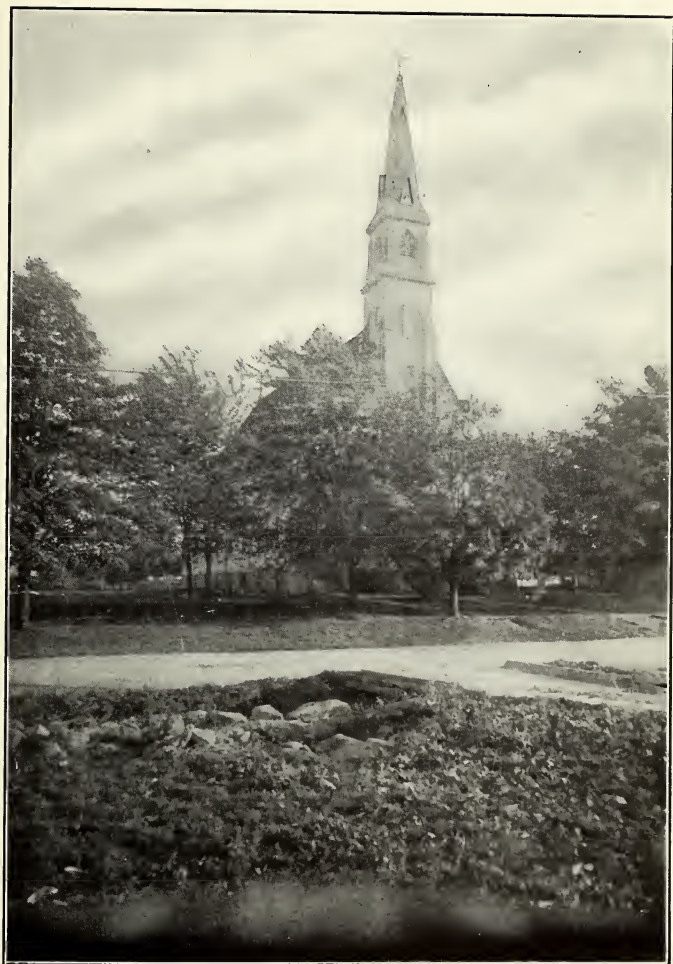
was obliged to care for one family from Grand Pre from 1756 to 1762.

There can be little doubt that the first Roman Catholics who came into Newtown came in 1756, not from choice, but from compulsion.

When France ceded Acadia, now Nova Scotia, to the English the Acadians chose to remain, though they had free choice to leave any time within two years. They refused to take the oath of allegiance to the British king, though they did take the oath of fidelity. They were exempted from bearing arms against their countrymen in Canada, and allowed to enjoy their own religion, which was Roman Catholic.

The British government finally decided to remove the Acadians, confiscate their property and scatter them among their colonies on the Continent, and 300 were assigned to the Connecticut Colony and were landed at New London in 1756. The General Court at its January session in 1756 in New Haven passed an act for distributing and well ordering the French people sent into the colony from Nova Scotia. Four were assigned to Newtown. They were known as the neutral French and were cared for at the town's expense. Every year for six years their records show resolutions that were passed for the care of the French family called neutrals. The town built them a house and provided for all their needs. It could not turn them off, nor could they go out of the town without its consent. The boy of the family was finally bound out for a term of years to Zadock Sherman, and the man Paul and his wife were allowed by vote (of the town) to go visiting their friends, relations or acquaintances. As the town could not turn them adrift, they voted to allow them to go visiting, as shrewd diplomacy as any of the present day.

During the Revolutionary war Newtown was free from any and all raids of the enemy. A large percentage of the



ST. ROSE'S CHURCH.



population was in complete sympathy with the mother country, so much so that they were tories in name and deed, and in some cases their property was confiscated and reverted to the colony, the Probate records showing instances to the point. One man, Robert Thompson, of Newtown was hanged in June, 1777, as a spy, the order of his execution being given by Brig. Gen. Samuel H. Parsons, and returns were made that the execution had been duly performed.

All through the war period our town records abound with doings of frequent town meetings when provision was made for meeting the conditions called for by the colony in raising the town's quota of men and its proportion of food products for the forces in the field, and providing for families of soldiers enlisted in the service from Newtown. In the state archives we find among the names of Newtown's honor roll, John Chandler, Colonel of the 8th Regiment, formed in 1777, afterward Superintendent of the Conn. Line, and after the war Brigadier General of the state militia. Col. Chandler of the 8th Regiment was in the battles of Long Island and White Plains.

In the 8th Company, Fifth Regiment, we find the names Joseph Smith, Captain, Jabez Botsford, Lieutenant, enlisted in 1775, and Ephraim Kimberly 1st Lieutenant.

In Sheldon's Dragoons we find the names of William Whitby and Ezekiel Bennett, each enlisted for three years from March 1781. Capt. Ephraim Kimberly in the Society of the Cincinnati, and Fitch Kimberly in the Regiment of Artificers, enlisted for three years, and Thomas Brooks enlisted in 1777 for the war.

In the 16th Regiment of the Conn. Militia was Capt. Caleb Baldwin, promoted to Major in 1778, and Samuel Brooks, who served in Col. Lamb's artillery from April 1777 to 1781.

At a town meeting held in February, 1778, it was voted  
“that the salt belonging to this Town purchased by the State shall be transported from Bedford in Boston state to this place at the expense of the town, and that in a manner that the selectmen shall think most expedient and safe, either by land or water.”

Also voted

“that the selectmen shall take care of the pig iron allowed to this Town by the state that it is forwarded in the best manner to the most convenient forge, and procure the same wrought into bar iron and then brought into the town at the town’s expense and divide the same to the inhabitants according to the list in the several school districts.”

In January, 1778, at a meeting called to consider upon, and if agreeable to their minds, to assent to the Articles of Confederation drawn up and sent by Congress to the several states agreeable to a requisition of His Excellency the Governor, it was voted,

“Having particularly considered every article by itself we unanimously approve of every article of confederation as sent by Congress to the several states. Resolved that the Representatives of this town transmitt the votes of this meeting to the Gen. Assembly of this state approving of every article of Confederation of the United States in Congress as the sense of this town that the Delegates of this state be improwered by said Assembly to Ratify and confirm the same in Congress.”

Maj. Caleb Baldwin, Capt. Joseph Smith and Henry Peck were Newtown’s representatives to the General Assembly for that year.

In July 1779 the town voted

“that the Committee appointed for supplying the officers and soldiers’ families now in Continental service agreeable to a resolve of the General Assembly May 1779 make and adjust each man’s proportion (obliged by law to pay rates in Newtown) of the sum of 108 pounds and that they call on the inhabitants of the town to return to them immediately or at a convenient season said dividend



for the use of said families. Also voted that this meeting has no objection to the wives and families of Ephraim Betts and Elias Skidmore repairing to Long Island there to tarry with their husbands going under the direction and Authority of the Selectmen."

Some insubordination existed in Newtown in 1778, as is shown by this act passed by the General Assembly.

"Upon a representation made to this Assembly that the three alarm list companies formed within the limits of the first society of Newtown in the 16th regiment having sometime since made choice of persons for their officers inimical to this and the other United States of America, who for that reason were refused commissions, and also that the officers of the third military company of said regiment in said town have either given in their commissions or wholly neglect and refuse to execute their offices whereby all the said companies are destitute of officers and by that means not in a condition to be called upon to perform military duty for the defence of the country. Resolved by this Assembly that the colonel or chief officer of said regiment be directed and he is hereby ordered and directed to cause legal warning to be given said companies as soon as may be, to meet for the purpose of choosing commission officers and lead or order them to be led to such choice for their respective companies, and in case they neglect or refuse to elect such persons as are qualified according to the laws of this state to execute such offices that then the civil authority in, and selectmen of Newtown, with the advice of said colonel or chief officer are hereby impowered and directed forthwith to nominate such officers as may be necessary, which choice or nomination shall by said colonel or chief officer be returned to this Assembly or in the recess thereof to his Excellency the Governor, who is desired to commissionate them accordingly; which officers shall immediately proceed to detach their quota of men for the Continental army as soon as the field officers of said regiment have proportioned them to the respective companies, which they are hereby directed to do."

At the meeting of the Governor and Council of Safety at Hartford in October, 1779, it was resolved

"That the selectmen of the town of Newtown receive from Joseph Hopkin, Esq., of Waterbury ten fire arms belonging to this state, 150 pounds of gun powder from the keeper of powder belonging to

this state in Ripton, and also 300 flints of Capt George Smith of Hartford, they passing their receipt therefore, said selectmen to be accountable."

"Per order of Major Caleb Baldwin, Also upon the memorial of Samuel Hazzard a refugee from the city of New York now resident in town of Newtown showing that when he left New York, he left with some of his friends on Long Island considerable effects belonging to himself and family, and praying to have liberty to go on to said island and bring off his said effects. Resolved that the said Samuel Hazzard have liberty and liberty is hereby granted to him to go on to Long Island for the purpose of bringing away said effects, he conforming himself to the directions of Thaddeus Betts, Esqr., of Norwalk, under whose care and inspection he is to conduct in the affair.

Permit of Col Chandler."

At a town meeting held in December, 1779, it was voted concerning unfriendly persons taking the oath of fidelity,

"that the selectmen for the time being, lay before the next General Assembly of the state of Connecticut either by memorial or some other manner, the circumstances and true situation of this town in regard to those unfriendly persons in said town together with the reasons of the friends to the libertys of America in this town casting their protest against the Town Clerk entering those unfriendly persons names in the list of those that have taken the oath of fidelity."

In 1780

"voted that Abraham Bennett shall be committee to supply the family of Lieut Ephraim Kimberly the year ensuing as a soldier in the Continental service; also that Lieut Amos Terrill be committee to supply the family of Elijah Foote a soldier in the Continental service; also Eli Dunning be committee for the purpose of putting up flour in this town for continental use, and that Capt Jabez Botsford shall be committee for the purpose of providing barrels and putting up the beef and pork required by law for continental use. Voted that David Botsford shall be committee of cloathing for the Continental soldiers. In 1781 voted, in order to raise the eight men required for the year's service to defend the Post at Horseneck we proceed in the same manner as is directed for the continental soldiers."

Enough has been quoted from records to show that the inhabitants of the town were kept busy in meeting the state's demand for men and means to help prosecute the war, and although there was a marked sentiment of disloyalty in the community, yet as a town, Newtown did her full share without drafting during the Revolutionary period and some of its foremost men have their names on Connecticut's honor roll; as Col. John Chandler, 8th Regiment, Hon. William Edmond, who was in the fight at Ridgefield when Col. Wooster was killed, and received a bullet wound that lamed him for life; Lieutenant Jabez Botsford, Lieutenant Ephraim Kimberly, and Captain Caleb Baldwin promoted to major. The military records of the state show that as late as the year 1800 there were eight Revolutionary pensioners living in Newtown: Mary Botsford aged 82, Abigail Davis 78, Jerusha Crittenden 80, Sarah Colburn 77, Kellog Berry 77, and Eunice Taylor 82 years of age.

In 1774 Newtown's population was 2229; 1782, 2404; 1790, 2764; 1800, 2903.

Newtown had no representation at the General Court in 1776. The Public Records of the state of Connecticut, in the list of names of representatives from the several towns, has the name Newtown with a blank before it.

History does not tell us whether there was no election, or whether, if so, those elected refused to take the oath of office.

The assembly met in October. It was a solemn as well as a serious time. Questions of great import were likely to come up, that would call for drastic action. On the previous fourth of July the Declaration of Independence had been signed.

The first resolution passed by the assembly when they met in New Haven in October following was—

"That we approve of the Declaration of Independence published by said Congress, and that this Colony is and of right ought to be, a

free and Independent state, and the inhabitants thereof, are absolved from all allegiance to the British Crown, and all political connections between them and the king of Great Britain is, and ought to be totally dissolved.”

At this same session an act was passed for prescribing and enjoining an oath of fidelity to the state, and in order that we may fully understand what the act meant in its entirety, we give in full the prelude and the law as enacted by the General Court.

“Whereas the King of Great Britain hath abdicated the government of this and the other United States of America by putting them out of his protection, and unjustly levying war against them, and the said United States by their representatives in General Congress assembled, by a Declaration bearing date the fourth day of July one thousand seven hundred and seventy six, for the reasons therein mentioned solemnly declared that the united Colonies of North America are and of right ought to be free and independent states and that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain is, and ought to be totally dissolved, which Declaration is approved by this Assembly. Wherefore it is expedient for the security of this State that an oath of fidelity be taken by the freemen and officers thereof.”

The oath is as follows :

“Be it enacted by the Governor, Council and Representatives in General Court assembled, and by the authority of the same—That all the members of the General Assembly and other officers civil and military, and freemen within the State of Connecticut, shall take the following oath: viz, You A.B. do swear by the ever living God that you will truly and faithfully adhere to and maintain the government established in this State under the Authority of the people, Agreeable to the laws in force within the same; and that you believe in your conscience that the King of Great Britain hath not, nor of right ought to have, any authority or dominion in or over this State; and that you do not hold yourself bound to yield any allegiance or obedience to him within the same; and that you will, to the utmost of your power, maintain and defend the freedom, independence and privileges of this State against all open enemies

or traitorous conspiracies whatsoever—So help you God. And no person shall have authority to execute any of the offices aforesaid after the first day of January next until he hath taken said oath: and all persons who hereafter shall be appointed to any of said offices shall take said oath before they enter on the execution of their offices. And no freeman within this State shall be allowed to vote in the election of any of the officers of government until he hath taken the aforesaid oath in the open freeman's meeting in the town where he dwells; and the names of all the freemen who take said oath shall be inrolled by the town clerk in the records of the town, which oath shall be administered by a magistrate or justice of the peace."

The above enactment went into effect January 1, 1777. The General Assembly of Connecticut met annually in May and October.

At the May session of 1777, Newtown was not represented in the Legislature, as no one in Newtown had, up to that time, taken the oath of fidelity, and we have only to open the records to find that the freemen of Newtown were slow in conforming to the requirements of the law. Let us not be too severe at this distant day in denouncing those who delayed or refused, as being traitorous at heart in the meaning of that word in its broadest sense. Let us rather be charitable, and think, that as a rule, each one was governed by the dictates of his conscience doing as he thought right, as God gave him to see the right.

The records show that between August 25, 1777, and April 12, 1790, when the record closes, only 337 of Newtown's freemen took the oath of fidelity. It cannot help but be interesting to the historian, as well as to our own town's-people, to have the list given in full; interesting too, to see how many of the old family names of almost two hundred years ago are still household words with us. Notice the record under each date as the months went by, and see how the tide ebbed and flowed as men struggled with conscience in marking out the path of duty.



"Newtown August 25 1777 Personally appeared and took the oath of fidelity before me, Jabez Botsford Justice of the Peace"—

"Caleb Baldwin Junr, the Town Clerk."

A noble example of one of Newtown's foremost men, who always dared to lead where any dared to follow. Draw on our imagination all we will, who of us, at this distant day, can realize the dignity, the solemnity, of the scene when the first little band of eight freemen stood before the gallant leader they had in the Town Clerk, and with uplifted hand, swore before the ever living God to uphold, and defend if need be with their lives, the cause espoused as set forth in the Declaration of Independence.

Dates when taken, and names of those who took the oath of fidelity in Newtown before Caleb Baldwin Justice of the Peace, as well as Town Clerk.

August 25, 1777—Jabez Botsford Esqr, George Terrill, Lieut. Benjamin Summers, Richard Fairman, James Fairchild Junr, Fitch Kimberly, Moses Shepherd, Elijah Botsford.

August 26—Lieut. Nathanael Brisco, John Botsford, Lieut. Henry Fairman.

August 27—Nathanael Barnum, September 1—Eleazer Burritt, Matthew Curtis, Joshua Northrop, Josiah Bardslee, Abel Baldwin, Capt. Jonathan Northrop, Amos Burritt, Elijah Fott, Eli Dunning, Henry Wood, David Baldwin, Gideon Botsford, Silas Hubbell, Oliver Fairchild.

September 4—Matthew Curtiss Junr, Jephtha Hubbell, Henry Peck Esqr, Ephraim Sherman, Abraham Bennitt Junr, Jared Botsford, Asa Cogswell, James Fairchild, Capt. Benjamin Dunning, Deacon Abraham Bennitt, Samuel Brown, Matthew Baldwin, Ezra Peck, Capt. Joseph Wheeler, Abraham Botsford, Lieut. Amos Terrill, Jared Dunning, Joshua Hatch, Capt. Joseph Smith, Nathan Sherman, Moses Platt, Silas Fairchild, Ebenezer Fairchild, Ebenezer Smith, Enos Northrop, Doctor James Sanford, Josiah Platt, Jonathan Beardslee, Abraham Baldwin, David Terrill, Capt. Richard Smith, Nirum Summers.

October 4—Levy Bostwick, Ephraim Jackson, Job Bunnill, Ger-shum Jackson, Samuel Hawley, David Jackson Junr, Ezra Birch, James Prindle, Ezra Dunning, Abraham Kimberly, Clement Bots-



ford, Thomas Sharp, David Jackson, Joseph Gunn, John Keeler, Abel Smith, David Peck, Abraham Lewes, Abel Gunn, Isaac Hawley, Isaac Hawley Junr, Rev. Mr. Thomas Brooks, Nathan Burritt, Amos Northrop, Capt. Abel Botsford, Gamaliel French, Thomas Ford, John Skidmur, Nathan Washbon, James Glover, Eleazer Lacy, David Curtiss, Daniel Sherman, Nathaniel Bunnill, Daniel Morriss, Roger Hendryx, Col. John Chandler, Reuben Dunning, Reuben Taylor, Silas Hepburn, John Johnson, Abel Johnson, Joseph Botsford, Edward Foot, John Bostwick, Andrew Northrop, David Judson, Nathan Camp, David Botsford, Capt. Joseph Hepburn, Samuel Beardslee Junr, Elijah Hard, John Bassitt, Amos Shepherd, Doctor Preserve Wood, George Northrop, Eli Wheeler, Gideon Botsford Junr, Elijah Stillson, Joseph Hard, Birdsy Glover, Andrew Beers, Joseph Stillson, Gideon Dunning, George Shepard, George Northrop, Josiah Hays.

1778—Daniel Glover, Capt. Joseph Prindle, Lazarus Prindle, David Meeker, Cyrus Prindle, Jabez Baldwin, Abraham Baldwin, William Allin, John Smith.

1779—John Hard, George Foot Junr, Theophilus Nichols, William Edmond, Livinus Peck, John Beach, Josiah Beardslee Junr, Jotham Sherman, James Shepard, Joel Prindle, Abiel Booth, Thomas Wheeler, Birdsey Glover, Zalmon Peck, John Hard, Andrew Stillson, Joshua Peck, David Hinman, Matthew Hall.

1781—Nehemiah Strong.

1782—Amos Bennitt, Abel Foot, Reuben Terrill, Hezekiah Dayton, John Summers, John Blackman Junr, Josiah Fairchild, Abel Skidmore, Amos Sherman, Nehemiah Curtiss, Abijah Curtiss, Stephen Crofoot, Francis Peirce, Benjamin Curtiss.

In 1783 there seems to have been a great change of sentiment as 93 took the oath of fidelity, viz.:

John Fabrique, Jehosaphat Prindle, Ezra Sherman, George Sample, Hezekiah Booth, Capt. Peter Nichols, Capt. John Glover, Junr. Zalmon Booth, Cyrus Beers, Cyrenius Hard, Amos Hard, Nirum Hard, Rueben Booth Solomon Glover, Ichabod Fairman, Joseph Foot, Henry Glover Junr. Elisha Wooster, Zalmon Tousey Junr. Salmon Curtiss, Stephen Burwell Jr., James Thomas, Anson Hard, Levi Peck, Job Crawford, John Beach Jr., Truman Blackman, Caleb Bennitt, Theophilus Botsford, Salmon Glover, Roger Terrill, Nathaniel Peck, Daniel Terrill, Elijah Peck, Alpheus Fairchild, Curtis Hard, Andrew Griffin, Abel Winton, Abraham

Wheeler, Truman Sherman, Reuben Curtiss, James Foot, Elias Beardslee, Philo Parmalee, Timothy Treadwell, Eli Peck, Nirom Curtiss, Abraham Booth, Nathaneal Judson, Amos Griffin, Isaac Tousey, Samuel Beers, Nathaniel Northrop, Daniel Clark Sanford, Daniel Humphrey, Capt. Ephraim Kimberly, William Hall, Josiah Blackman, Jonathan Booth, Capt. John Blackman, Capt. Henry Glover, James Bennitt, Zachariah Clark, Isaac Trowbridge, Abel Ferris, Heth Griffin,

1784—Abel Booth, Peter Lake, Ephraim Lake, Joseph Bristol, Seth Fairchild, Philo Tousey, William Burwell, Philo Fairchild, Abraham Beers, Abel Prindle, Asa Chambers, Abel Tousey, John Walker, Jabez Peck, Philo Curtis, Samuel Sanford, Elias Glover, William Northrop, Ebenezer Booth, Luther Harris, Wait Northrop, Drake Northrop, Benjamin Hawley, Noadiah Warner, Samuel French, Amial Peck, Samuel Peck.

1785—Theophilus Hurd, John Beers Junr, Benjamin Stillson, Elijah Nichols, Thomas Stillson, Philo Norton, George Peck, Enos Johnson, Obadiah Wheeler, Elias Beers, Joseph Bennitt Wheeler, Moses Botsford, Curtis Wainwright, Nathaneal Briscoe Junr. Peter Clark Hull, Abijah Hard.

1787—Daniel Baldwin, Robert Summers, Gold Curtiss, Zenas Washburn, Daniel Botsford, Vine Botsford, William Birch Junr. Eldad Jenny, James Hendryx, Jabez Beers, Samuel Trowbridge.

1788—Donald Tousey, David Tousey.

1789—Zadock Fairchild, Jonathan Fairchild, David Booth.

1790—John Winthrop Chandler, Moses Kent Botsford, Clement Fairchild, Ezekiel Fairchild.

When by order of Congress a loan office was established in each of the United States to receive such monies as might be offered for loan, and commissioners were appointed in the respective towns to receive loans, for which they should deliver over to the lenders loan certificates bearing four per cent. interest and payable in three years, Caleb Baldwin, Esq., was appointed Commissioner for Newtown, and our town records show that there were a few loans made to help furnish the Continental army with the needed sinews of war, as the following receipts given by the Commissioner will show :

"Newtown June 23, 1778—Received of Mr. Aaron McGregory for Continental Loan office the sum of seventy dollars."

"Newtown July 6 1778 Received of Thomas Brooks Junr. for Continental Loan office the sum of thirty eight Pounds ten shillings."

"Newtown August 10 1778 Received of Mr Josiah Beardslee for Continental Loan office the sum of one hundred pounds money."

"Newtown October 26 1778 Received of Mrs Mary Judson for Continental Loan office the sum of fifty seven dollars and two thirds of a dollar.

(Mrs Judson was widow of Rev. David Judson.)"

"Newtown December 8 1778 Received of Mr Jonathan Fairchild for Continental Loan office the sum of six hundred dollars."

"Newtown April 21 1779 Received of Mrs. Sarah Baldwin for Continental Loan office the sum of 100 dollars."

"Newtown April 28 1779 Received of Mrs Mary Robson for Continental Loan office the sum of one hundred dollars."

"Newtown May 31 1779 Received of Mr Caleb Baldwin Junr. State Certificate Containing one hundred and seventy seven dollars property of Capt. Joseph Smith, and of Certificate Estates two Hundred dollars, and of school money, seventy five dollars, and of Mr Caleb Baldwin Sixty three dollars.

Abel Botsford."

In all, there are nine loans recorded on our town records, two of which were made by women.

In the campaign of 1781 Count de Rochambeau marched his army from Providence, R. I., to Bedford, N. Y., in the month of June. He was on his way to join Gen. Washington in his operations against Lord Cornwallis. They encamped at Woodbury on the night of June 27 and reached Newtown on the 28th and remained until Sunday, July 1, when they broke camp and proceeding through Ridgebury reached Bedford, N. Y., Monday, July 2, ready to join their forces with the main army. The army marched in regiments until reaching Newtown, following one another at intervals of a day's march or at a distance of about 15 miles. Their stay in Newtown was cut short by urgent orders from Gen. Washington to hasten toward the Hudson river. There was no rest except what was imperatively necessary

and some of the French officers set the example of walking the whole distance at the head of their regiments. The officers wore coats of white broadcloth trimmed with green, white under dress and hats with two corners instead of three like the cocked hats worn by the American officers, paid all their expenses in hard money, committed no depredations and treated the inhabitants with great civility and propriety.—“History of the Catholic Church in the New England States.”

According to the *Magazine of American History* the army numbered 600 artillery, 600 cavalry and 3600 infantry, 4800 men in all. While they were in Newtown five men deserted from their ranks. Their encampment was on the plain and hillside near Mrs. Philo Clark's, southwest of our village. Esquire Lamson Birch, who died some 50 years ago and who lived upon that plain, remembered many incidents connected with Revolutionary times and he confirmed the statement that there was an encampment of French soldiers near his father's house, as did also Aunt Ann Foote, who in Revolutionary days lived in a house that stood where Mrs. Barney Kelly now lives. There were two divisions of the French army passed through Newtown at different times. Aunt Mary Ann Glover, as every one called her, born in 1776 and dying in 1878 aged 102 years, claimed to remember distinctly an encampment of French soldiers on this plain east of the village where we now are, and she also remembers the celebration of the proclamation of peace when an ox was roasted whole at the head of Newtown street. The second passage of a French army through the town was under Gen. LaFayette marching from the Hudson river across to Boston, when they encamped in Newtown over night. One needs only to bear in mind that Newtown lies on the direct inland course from Hartford to the Hudson river at Peekskill to see, that of necessity the moving of troops in either direction, from the eastern coast to the Hudson river or from the Hudson river to

the eastern coast, would take them through Newtown. The passage of French troops that Aunt Mary Ann Glover referred to was under Gen. LaFayette, under marching orders from Gen. Washington to go from Peekskill to Boston. They encamped on the plain between the village and the railroad station, and as she said, when they took up marching orders, went eastward over the hill through Sandy Hook on their way to Hartford, the bristling bayonets as they climbed the hill left the lasting impression on her mind that she often spoke of in her later years.

The following correspondence that passed between the Commander-in-chief and Count de Rochambeau when the later was en route towards the Hudson river, confirms the statement that the French army did pass through Newtown and encamped here, thus removing everything that might seem but a myth in connection with such a statement. On the army passing from Boston westward it reached Hartford on the 22d of June, 1781, as the following letter and the reply to it will show, together with other interesting correspondence a few days later on when the army reached Newtown.

"Hartford 23, June 1781.

\*I arrived here yesterday with the first regiment which has been followed this day by the second and will be so to-morrow by the third and the day after by the fourth. I shall stay here this day and to-morrow to give time for our broken artillery carriages to be mended and our young artillery horses and oxen to refresh themselves. I shall set off the day after to-morrow with the first regiment for Newtown, the army to march in four divisions on before and I shall probably arrive there on the 28th and stay the 29th and 30th to assemble the brigade and march in two divisions to the North River. The corps of Lauzun will march as far advanced as my first division through Middletown, Wallingford, North Haven, Ripton and North Stratford, in which last place it will be on the 28th. I have the honor, &c.,

The Count de Rochambeau.

His Excellency George Washington.

\*From Magazine of American History.



Camp near Peekskill, 27 June 1781.

Sir: I have the honor of receiving your Excellency's favor of the 23d instant from Hartford. It would have given me the greatest pleasure could I have made it convenient to meet you at Newtown, but independently of many arrangements which are necessary at the first taking of the field, I am detained by the hourly expectation of the Chevalier-de-la-Lauzun. I am pleased to find that your idea of the position which will be proper for the troops under your command coincides with my own and I shall be happy in giving your quartermaster general every assistance in reconnoitering and making out your camp. Lieutenant Col Cobb, one of my aids-de-camp, will have the honor of delivering this letter and will return to me with any dispatch or message your Excellency may wish to communicate, or should you rather incline to come forward from Newtown before the army Col Cobb will be proud to attend you. I shall be much obliged if your Excellency will present to Count de Barras by the next occasion my sincere thanks for the readiness with which he was pleased to accept the proposition I had the honor to make him through your Excellency. I am, &c.,

George Washington.

The Count de Rochambeau.  
(Hartford.)

Headquarters Peekskill,  
June 30 1781.

Dear Sir: The enclosed letter to Count de Rochambeau is of very great importance and requires the utmost secrecy in its communication. This idea you will convey to the Count before its delivery, to affect which you will first converse with the chevalier Chastellux on the mode of its communication.

Its object is to inform the Count that I have in contemplation a very sudden surprise of some part of the army which will be of very great importance in our operations and which we have flattering expectations of obtaining, to cover and support which, if obtained, we shall want the aid of the French army, in which case it will be necessary for the Count to push on his troops with greater haste than he at present intends, and by a different route from that now in view. The Duke de Lauzun's legion is to advance. The movements which I would wish to be made by the French army are particularized in my letter to the Count which you will see. It will be for you to impress the gentlemen with the importance of their motions to support our operations, as it will be to little purpose for us to obtain advantages which we may not be able to maintain.



As the Count with his troops is now in a very disaffected part of the country and the Tories will be desirous to give any information in their power, the most profound secrecy will be necessary. Secrecy and dispatch must prove the soul of success to the enterprise. This idea you must impress with energy using your best discretion in the mode. I am, &c.,

George Washington.

Lieutenant Colonel David Cobb.  
(Hartford.)

Reply:

Newtown, June 30, 1781.

Sir: I was at Count de Rochambeau's this evening when I received your Excellency's dispatches. General Chastellux was immediately sent for, and the heads of departments consulted on the new intended route of the Army. The Count inquired whether your Excellency was acquainted with the removal of the Yagers and some other troops from Long Island to New York. I assured his Excellency was perfectly acquainted with it and all the other movements of the enemy at New York and that your Excellency would never undertake a matter of this kind but upon certain intelligence and the surest ground of success. The Count was perfectly satisfied with the plan proposed and assured me that duty as well as inclination prompted him to comply with your Excellency's wishes. Orders are accordingly given for the march of the first brigade in the morning, and the Duke's legion which is now at New Stratford will undoubtedly march at the same time. It will be at the place of destination at the time proposed, 12 o'clock.

The rest of the army will follow when the other division arrives which comes up to-morrow. The Count in his letter wishes an answer from your Excellency by to-morrow night. It would be more agreeable if it came sooner. I am, &c., David Cobb.

His Excellency General Washington.

Peekskill.

On July 1, the French army broke camp in Newtown and proceeding westward joined Washington's army on July 6, at Phillipsburg, Westchester County, where the American troops were resting in two lines along the Hudson river. From there the allied troops marched to King's Ferry, where

a reconnoissance of the position of the British works before New York was made. The arrival of the French troops was opportune in helping carry out the deep laid plans of Gen. Washington and he commended in the highest terms their rapid march from Providence across Connecticut, in which Newtown had a share.

Imperfectly and incompletely we have followed along the lines of Newtown's pioneer life until near the close of the American revolution. Time forbids any further review on this occasion. In October, 1911, will come the Bicentennial of Newtown's incorporation, when her history can be reviewed through the second century of her existence. The observance of such events tends to keep alive that civic and historic pride that every town should foster and encourage.

One word to the 500 children who are with us on this historic occasion.

Dear children, we welcome you here to-day. No appropriation of money that has been made by the Executive Committee to help make the events of this day a success, has been done more willingly than the one to help make it possible to bring the children of the town together in a way that would be pleasant, attractive and instructive in every particular.

May God bless you all, and when the time comes, as come it will, when you will take up the duties that we older ones must soon lay down, if you succeed in helping make home, town, state and National life better than it is to-day, it will be because you do the best you can as the days go by.

One hundred years hence will come the tricentennial of the event we celebrate to-day. May we not hope, nay, may we not believe, that it will be ushered in and observed in a manner fitting such an occasion and the early days of our town's history be again reviewed. None of us will be here, for

"We all within our graves will sleep  
One hundred years to come.  
No living soul for us will weep  
One hundred years to come.  
But other men our lands will till  
And others then our streets will fill,  
While other birds will sing as gay  
As bright the sun shine as to-day  
One hundred years to come."

---

NOTE.

When the historical paper that was read at Newtown's Bicentennial celebration August 5, 1905, was being prepared, it was with no expectation that it would have more than a temporary place in the thoughts or interests of the people, and one insertion in our local paper, the *Newtown Bee*; and when the writer was asked by those who had the arranging of the order of exercises for the day, how much time must be allowed for the reading of the historical paper, the unhesitating reply was "twenty minutes."

Study, research and compilation led the historian on and on, constantly opening new fields of historic interest, until it became a question, not so much as to the quantity that might be gathered, as it was as to quality. The process of culling completed, the paper had its place in the literary exercises of the day, and was printed as read, in the *Newtown Bee*, on the following week. Local interest and pride would not stop there, but strongly urged that the addresses and historical paper should appear in book form, not only for present reference, but for the interest of coming generations.

The paper then prepared now appears in full as it was before being condensed in order to not take more than a proper share of the time allotted for it in the prescribed order of the day.

With its imperfections and incompleteness it is given with the hope that it will meet with a kindly greeting from all our townspeople, and from those who are still of us though not with us, wherever fate, fortune, choice or duty may have taken them.

Particular care as to accuracy has been taken in regard to all statistical matter and copying from records and public documents.

It would show a lack of courtesy not to embrace the present opportunity to thank those who have given kindly help, when asked for, in the way of access to old records and manuscripts. To the

State librarian, to the officials in the Adjutant General's office, and in that of the State Superintendent of Schools, to those in charge of the rooms of the Connecticut Historical Society, as well as the care keepers of the public libraries of New Haven and Bridgeport, thanks are due and given.

The Connecticut Colonial Records, the History of the Catholic Church in New England, the Magazine of American History; also Hoadly's Records of the State of Connecticut from 1776 to 1789 inclusive, have been valuable books for reference.

The custodians of the Congregational Church records have been extremely kind in loaning them for my use.

Searching of Newtown Probate Records of date previous to 1820 necessitated going to Danbury, and there the Judge of Probate was very courteous, kind and helpful; and when occasion required access to our town records, Newtown's Town Clerk has ever been ready with pleasant greeting and kindly interest.

Surely, in Newtown we have a goodly heritage, and let us strive by strengthening our moral, our religious, our social and our domestic ties, to help uplift ourselves as a whole, to a higher plane of sobriety, good order and general usefulness. [E. L. J.]

---

It was impossible for many on the outskirts of the large audience to hear Mr. Johnson, unaccustomed as he is to speaking in public. But the numbers who crowded close to the platform, and stood to listen eagerly to the address to its close, witnessed to the interest and appreciation with which it was received. It was read by a large number when printed in the next issue of the *Newtown Bee*. That it might have a permanent record is one of the chief reasons for the publishing of this volume.

At the close of Mr. Johnson's address "The Star Spangled Banner" was sung by Mrs. Sherwood S. Thompson, of New Haven, a native of Newtown and daughter of the late Captain Julius Sanford, her sister, Mrs. C. B. Bolmer, playing the accompaniment.

At 1:30 P. M. an intermission of an hour was taken for luncheon. The Committee on Entertainment had provided





CHARLES F. BEARDSLEY

Chairman of the Entertainment Committee.



an abundance of sandwiches and crullers in the large Agricultural Building of the Fair Association, where waiters served the multitude. The people entered by the east door, near which they were provided with wooden plates and paper napkins. After helping themselves to as much as they chose, they passed out at the west door and picnicked in the grand stand, in the buildings, in their carriages, or on the grass. An abundance of hot coffee and iced lemonade was provided at the north end of the grand stand. So abundant was the provision that over one thousand sandwiches and much other food had been left after the multitude had been satisfied.

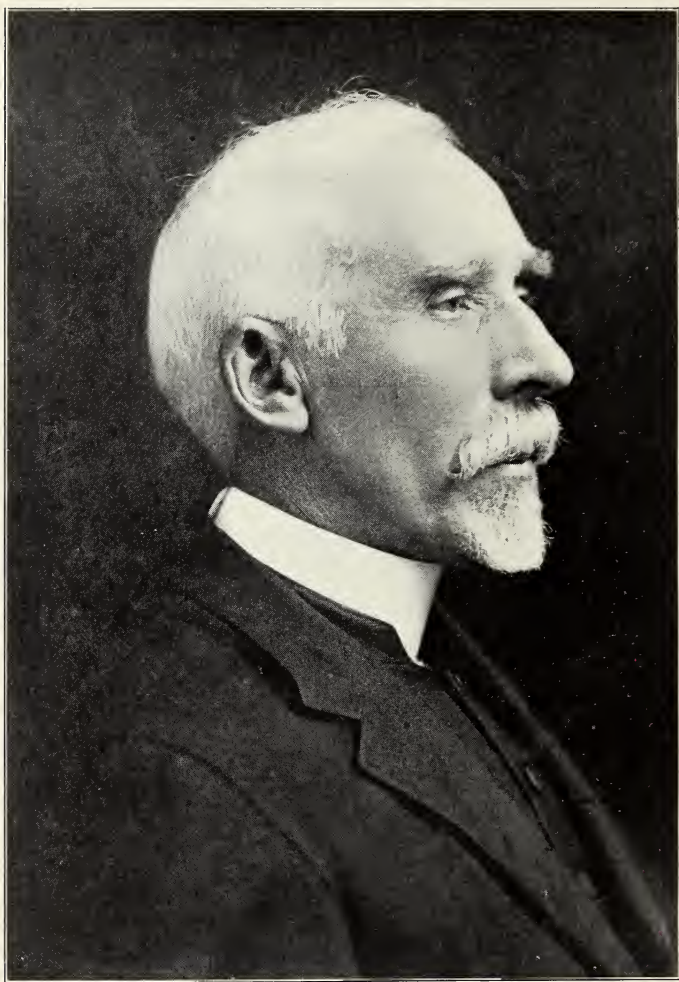
The Governor, the speakers of the day, and specially invited guests lunched with the Executive Committee in the room under the south end of the grand stand. Mr. Beardsley and his assistants had tastefully decorated the room with bunting and spread a feast such as Newtown ladies know how to prepare. One feature of the table was a large cake set in front of the Governor's place representing Ronald Castle, the gift of Mr. Peter L. Ronald, a generous contributor to the expenses of the celebration.

The afternoon session was opened by a selection by the Woodbury Brass Band, after which the President of the day introduced the poet. He said:

“When plans were first made for this celebration and for many weeks in which the Executive Committee were arranging the programme, I was in constant dread lest some one should propose that we should have a poem upon this anniversary. I had suffered much on such occasions from poems which told in lame and halting verse the things which had already been said in simple prose. The length of such poems had also prolonged the agony. So great was my dread of the entering of a poem to mar this happy day that I had almost decided to

provide myself with some deadly weapon with which to put to a speedy if not painless rest the person who should first propose it. But at last there was placed in my hands a poem by one who was so highly esteemed a friend I could not do him bodily harm; but to whom I did not hesitate to tell my opinion of occasional poems. It was his wish that I should read it, and if not approved, he promised that it should be heard of no more. If approved, I should submit it to the Executive Committee anonymously and let it be accepted or rejected on its merits. It was accepted. I think you will agree with me when you have heard it that we found a poem. We did more, we found a poet. Our friend had frequently lectured us in the columns of our local paper on our morals and manners, on good roads, libraries, the schools, and many other practical matters. We did not dream that he could soar aloft or woo the gentle muse. I am sure you will all gladly listen to one of our own fellow-townsmen, who if not a Tennyson, is not a Longfellow; for his poem is brief. The poet of the day is the Rev. Otis O. Wright, Rector of St. John's Church, Sandy Hook; his subject, "The Old Home Coming."





REV. OTIS OLNEY WRIGHT  
Rector of St. John's Church, Sandy Hook,  
Poet of the Day.

# THE OLD HOME COMING

1705-1905

BY REV. OTIS OLNEY WRIGHT

---

All hail, ye sons and daughters; welcome home!  
We greet your coming with our songs of cheer!  
To hill-tops welcome; and to valleys fair;  
We wish you joy beneath these blissful skies.  
Welcome to verdant fields, and woodlands wide,  
With joyful songs of birds, and purling brooks,  
The beauty, and the fragrance of the flow'rs,  
And all that comes in happy summer time  
To make us love the dear old country-side.

Lay down the implements of labor, now;  
Forsake the marts of trade, and common gain;  
Close up the office, and the fact'ry door;  
Throw off the burden of consuming cares;  
Come back again, and breathe the Newtown air.

We gladly bid you welcome, one and all:  
The native born, and children's children dear.  
With all descendants of those gone before,  
And you who hither come but to sojourn,—  
Return, once more, to rest yourselves awhile,  
And feel the home love in your hearts renewed.

## II.

Back through the records of two hundred years  
We trace the presence here of those who came,—  
The daring, strong, and brave,—from Stratford town,  
Through winding valleys up, to Pootatuck:  
Bush, Junos, Hawley, sturdy pioneers,—  
True men of spirit, venture, enterprise,—

Who blazed the bounds of these first purchased lands  
On graceful Housatonic's swirling stream,—  
(July the twenty-fifth, ye olden style,  
'Twas seventeen hundred five, in Queen Anne's reign,)—  
The red man's birthright to the white man sold  
By Mauquash, Nunnaway, and Massumpas.

III.

In vision still, we see those stalwart sires  
Who came to be the Founders of the town:  
Beers, Curtis, Judson, Hawley, Nichols, Booth,  
Johnson and Fairchild,—names abiding here,—  
With many others who possessed the land:  
Men strong to labor; and men wise to rule,—  
Such were, indeed, the builders of the State,—  
Made first, the Town,—the germ of social life—  
The town is always father to the State,  
The state the parent of the Nation, so;  
And we are offspring of the life they gave.

IV.

And we now read the roll of honored names  
In later generations known and loved:—  
Our teachers, statesmen, judges, governors;  
Our preachers, advocates, masters of crafts,  
And leaders true and great in all good works;—  
Men born and nurtured here, in humble life,  
With those adopted sons who came to bide,—  
Who struggled on, and climbed the rugged way  
That leads to usefulness, and wealth, and fame:—  
Those who have served to make our nation great:—  
Like Edmond,\* patriot, and soldier brave,

\* William Edmond, soldier of the Revolution, M.C., and Judge of the Supreme Court of Connecticut; the Rev. John Beach, M.A., founder of Trinity Church, Newtown, Conn.; the Rev. David Judson, pastor of the Congregational Church; Asa Chapman, Head of the Chapman Law School; Isaac Toucey, M.C., Governor of Connecticut, United States Attorney General, United States Senator, and Secretary of Navy; Henry Dutton; Luzon B. Morris, and William Hamilton Gibson.



A statesman worthy of his stirring times,  
Who graced the highest ermine of the State;—  
The parson Beach, and all his honored line;  
The Rev'rend Judson, loved and long revered;  
With Chapman, also Judge of Court Supreme,  
And famous for his law-lore, widely sought;—  
Then, in the highest councils of the land,  
Was Toucey, Chief of State, and Senator;—  
Like Dutton, true adopted son, esteemed,  
Exalted to supreme Judicial bench,  
And likewise Chief Executive of State;—  
So, Morris, known and loved in our own day,  
Was dignified as Judge, and Governor;—  
And one we claim by birth and heritage,  
Gibson, the seer of Nature, workman rare,—  
The poet-artist of the fields and woods.

These we revere and honor, here to-day,  
With others' also worthy to be praised,  
And laud them for their faith and large success,  
As for their thrift, and homely virtues pure,—  
The richest fruitage gleaned from age to age,—  
The truest glory of the Nation's fame.

v.

This is the land of light, and hope, and peace,  
The goal of the oppressed, the poor, and lost;  
And hither come the Celt and Teuton bold,  
With Swede, and Dane, and Slav, from out the North;  
And from the South the Latin races come,  
While of the ancient, Oriental world  
Are dusky faces, eager for new life;  
That swarm like bees, and seek the richer fields;  
And all are welcome, so they worthy come,  
And men of ev'ry clime find here a home,  
For this is God's own land and kingdom true,  
And we are stewards of His gracious love.

VI.

We live for others,—others lived for us,—  
For on the stream of time men come and go,—  
And life is one, past, present and to come;  
And all is ours if we but claim our right,  
The true, the beautiful, the good, and great.

Shall we not heed the lessons of the past!  
To guard the treasures which our fathers won!  
And cherish well the wisdom of their thoughts!  
And emulate the virtues of their lives!—  
Most precious lessons in the schools of earth!

Let us be true and faithful to their trust;  
And venerate the freedom of their souls:  
And keep the law of liberty secure  
For all who come to share these blessed gifts!

VII.

Not in ourselves alone we live and thrive,  
Nor for our own we strive to win, alone;  
For we are links in moving endless chains  
Of passing generations "quick and dead."  
Not what we have, but what we are, is ours;  
Not what we gain, but what we give, abides;  
And so we build the palace of the soul,  
By common, daily duties nobly done;—  
In thought, and word, and humble loving deeds  
The light eternal shines in mortal lives.

The treasure-houses of the world we own,  
If in our hearts and minds we find the keys;  
And in our good desires, and hopes, and dreams,—  
The firstfruits of the holy life Divine,—  
We have a foretaste of the world unseen;  
And as we celebrate the times long past,  
And venerate the noble dead we sing,  
We feast our souls on sacred memories,  
And thus renew the joyful days of youth,  
'Mid scenes immortal, in the old, old home.

After the Chorus had sung "Let the hills and vales rejoice" the President of the day introduced the Governor:

"The New England town is a little republic in itself, but it is part of a greater civic body, the State. It is therefore with great pleasure that we greet the chief magistrate of our Commonwealth, who has accepted an invitation to attend our town celebration. We esteem it a great honor that, in spite of his many cares and calls to duty elsewhere, he should not only grace this anniversary with his presence, but should also consent to make an address. We have sent forth some governors from our town, and feel able to judge of the men who have filled so honorable a place in the history of our State. Among that line of distinguished men and a worthy successor to Winthrop and Dutton and Toucey and Morris is that perfect gentleman who now holds that office. I have the honor to introduce His Excellency, Henry Roberts, Governor of Connecticut."

The Governor received an ovation as he rose to speak, and after gracefully acknowledging his introduction made an address which was received with great favor.

# ADDRESS

BY

HIS EXCELLENCY, GOVERNOR HENRY ROBERTS

---

In celebrating the two hundredth anniversary of the purchase from the Indians of land which now constitutes the township of Newtown you are accomplishing a purpose which must carry with it much that is interesting and instructive. The older Connecticut towns furnish a record that is attractive and inspiring in the lives of former inhabitants and in the events that have taken place in them. Newtown is among this number and its present residents may look back and refer to much that is laudable and instructive in deeds and events,—for it is in these rural communities that we find that some of our most distinguished and able men and women have been born, bred and passed part of their lives. And it has been a prevailing and worthy custom to take note of these special periods in a town's history, such as the one you now celebrate, to go into retrospect and to draw therefrom lessons of value to present and coming generations, and there can be few exercises of more worth to the youth of these towns than such celebrations; for not only are the examples of worthy lives held up to them to emulate, but generous and praiseworthy deeds and accomplishments are again rehearsed and an incentive is afforded to follow in the footsteps of those who have performed valuable service in their day for the good of the community in which they lived, or for the state or nation.



HON. HENRY ROBERTS

Governor of Connecticut.





Should I recall the names of persons who inhabit or have inhabited this village, the list would be found to include those to whom I have referred.

And it is the celebration of these anniversaries that is helpful to the town's interest and betterment, for it is a means of not only increasing and stimulating the activity of those resident in the town, but it recalls the associations of former residents and mutually they tend to the accomplishment of something that is of credit to the community.

The Old Home Week movement ought to be more and more fostered as leading to the result which I have just mentioned, and in other states where it has taken a stronger hold than it has in Connecticut it has been fraught with great good—by uniting the interests of those who have been former inhabitants of the town with those residents who are now interested and active in its concerns; churches have been aided; waste places reclaimed, libraries built; schools assisted and monuments and memorials commemorating noted events or distinguished personages have been erected,—and so by these benefits and object lessons there is handed down to coming generations not only a knowledge of what has worthily transpired before within the bounds in which they dwell, but also which will incite them to make their lives equally worthy and their community more attractive. We have few towns in our Commonwealth more attractive than this one, with its broad street, its fine shade trees, its healthful location, its beautiful landscape, its inviting dwellings—so that it has been for years the delight of the visitor and the rendezvous for those who enjoy spending their summers in its environs, breathing the pure air and delighting the eye in the fair scene which it beholds. So, my fellow citizens of Newtown, you should esteem yourselves most fortunate, for you have a goodly heritage and you dwell in a pleasant and delectable abiding place.

And how many of these delightful spots we have in Connecticut! I have especially noted this since my induction into office as your public servant. Who can ride through the broad Main street of Brooklyn in our state, with its fine equestrian statue of Putnam in its central square, its lofty overshadowing elms and the charming landscape in view, without rejoicing that God has made these goodly scenes for one to enjoy; and who can look upon the Putnam monument without his soul being stirred to greater patriotism and higher resolve. This Brooklyn street, with your own, are fair examples of the many to which I might refer for their attractiveness and beauty.

It may not be out of place at this time to note the progress made in the past two hundred years in civilization, both by our state and nation, and the qualities and characteristics which have made our nation great and our State holding the position of high respect which she does among our sister states.

Two hundred years ago our state was sparsely settled and the inhabitants of our Union of States occupied only a small portion of its present area. There was early developed that love of freedom and justice among the inhabitants of the Connecticut Colony which afterward showed itself in such strong and vigorous force. For in the Colonial and Revolutionary wars Connecticut displayed her patriotic spirit, and at all times of crisis in our country's history has furnished distinguished examples of loyalty and devotion to every cause of righteousness and justice. Her love for education of her sons and daughters was a spirit quickly displayed and the church and school house were companion structures—a desire for learning which has been fostered in every hamlet within the bounds of the state and which has been the means of establishing a leading university and schools and colleges of wider than state fame, within whose walls are gathered students from every realm of the

civilized world and from which are graduated men and women who have played large and distinguished parts in life's rôle and have, in the two centuries past, been distinctly advancing civilization and helpful to humanity. We are all justly proud of Connecticut in this respect and of the honored place she holds in matters of advanced and advancing education, in all its branches.

Industrially and materially her progress has been even greater. From the time the first steamboat was built and launched (the invention of a Connecticut man), when a new era in the use of steam was noted, till to-day, the men of Connecticut have been signally noted for that fertility of brain and ingenuity which have made her name known far and wide for the invention and manufacture of those articles of utility and service which have eased the burden of labor and brought added comforts to thousands; and our thriving towns, developed in those centuries, with their busy mills, fostered by this same ingenuity and genius, have given employment to thousands of respected and self-respecting men and women, than whom no state has better, and who have their proper place and share in the glory of the commonwealth. Our state during the time of which we speak has grown into a veritable hive of industry, from which have emanated many of the valuable products of the age.

No less has been the development in humanitarian and charitable helps for which our state is so justly noted,—a kindly and generous spirit for the unfortunate, feeble and the worthy poor is a growing characteristic and aim of our people—a broad, brotherly and catholic purpose which augurs much for good feeling, good order and good morals. In the foregoing and many other ways we may rejoice in this era of higher impulse, better equipment for nobler and more valuable service and help for mankind, as well in our great material prosperity and higher intellectuality.

But what of our Nation's growth and progress? This has been simply stupendous and marvellous. It has outstripped all other peoples in all that which pertains to the uplifting and civilizing of mankind. From an inferior power, but whose people have been controlled by noble motives and lofty ambitions, lovers of liberty and justice, with far-sighted and able leaders, it now ranks as the leading nation of the world, a power to be respected and a force to be reckoned with in the settlement of international affairs; a referee and a judge, to whom the disputes of other powers are brought for adjustment; a provider for the world's subsistence and comfort from its fertile-bearing fields and the products of its skilled industries; wonderful and startling the inventions of its artisans, and giving to the world in various other ways results of genius and professional ability which has made the world recognize in our people the leaders in thought and action and by which you and I, as individuals, have been so signally blessed and helped.

Truly these centuries have been those of astounding uplift and progress and periods during which so much has been accomplished that we wonder at it, and our forefathers could have no conception of the Republic they were founding and much less what it was destined to be in so comparatively short a period as we view time in the lapse of the ages. For all this, we may thank a kind and overruling Providence, who guided our forefathers to this rich heritage and who has verified to us as citizens of this commonwealth the motto of our beloved state, that "He who has brought over will sustain."

In view of these advantages that have accrued to us and this rich heritage that has been bequeathed to us from achievements of the past two centuries, a great obligation rests upon us to maintain, foster and strengthen the privileges and blessings that are ours; and this can best be

accomplished, I am sure you will agree with me, by pursuing the same course and living up to the same high standards which have been characteristic of our forerunners—stimulating patriotism and devotion to all worthy and national and state purposes and causes, being lovers of good order and good morals—always assisting the weak to a higher and better manhood and womanhood;—and in this respect we should not forget that there are coming to our shores thousands yearly who, attracted by the benefits and privileges this country affords and often landing at our ports with an exaggerated and false idea of what our word liberty means, too often confounding its meaning with that of license, would tend to disturbance and lawlessness—let us by contact with them, by forbearance, patience and helpful instruction teach what our liberties really mean, as viewed in the light of the rights of the individual and of property, so that they shall never be a menace to our free institutions, but shall rather be harmonized to our ways and become a part of our liberty-loving, loyal people; and who will be taught with us to hold our privileges sacredly and enjoy them with due respect to the rights of others as law-abiding, law-respecting citizens.

I conceive it to be the duty of every loyal citizen of the community and state to be helpful to his state, country and community, to have a loyal and devoted zeal in their best interests, that is to have a community and state spirit and pride which shall desire ever and always that they shall advance along the best lines, and to put forth earnest endeavor persistently to this end and not spasmodically when evil threatens. May we all so live and so strive and so attain that our day and generation shall leave to the future generations equally valuable results as have been received by us from the past, and manifold more in proportion as our advanced and bettered condition enables us to give.



Permit me in closing these cursory remarks to thank my fellow citizens of Newtown for their cordial invitation to attend this very interesting anniversary, and to say to you how heartily I have enjoyed it, and to wish you every blessing and all prosperity for the future.

---

At the close of the Governor's address the Chorus sang "March of the Men of Columbia."

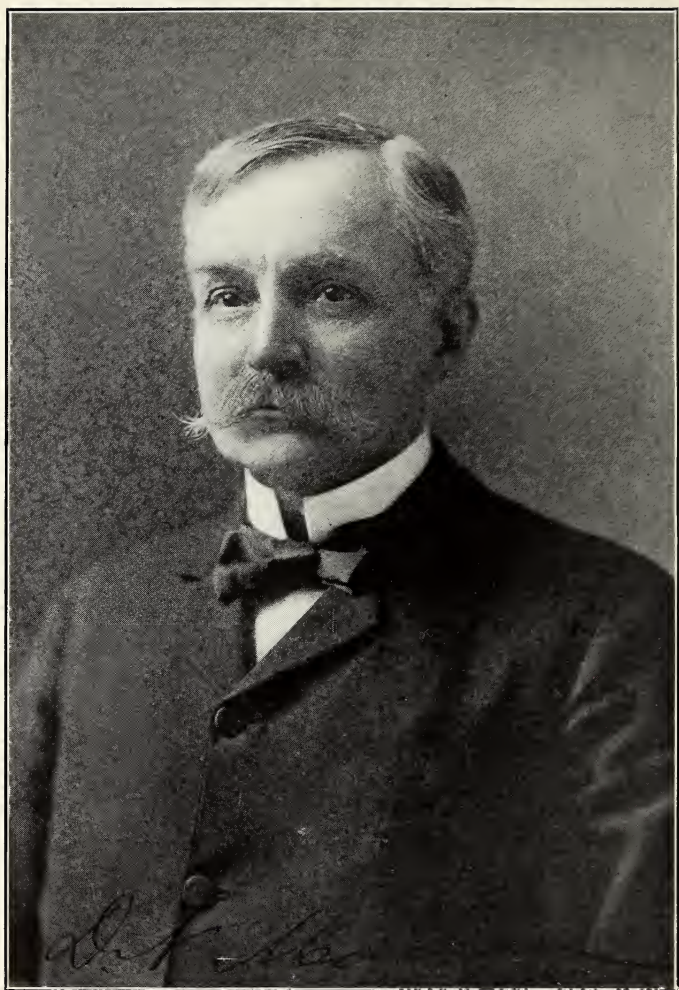
In introducing the next speaker the President of the day said:

"We have in the past sent forth men of intellectual ability who have been lights in the professional world. No less has this country town produced men of business capacity and integrity. When we can trust a man with our pocket books we must have a high sense of his financial ability and that rarer character, genuine honesty. To a former fellow-townsmen did Uncle Sam at one time commit his purse. I have the pleasure of introducing the Honorable Daniel N. Morgan, former Treasurer of the United States."

Prefacing his address with some personal reminiscences of special interest to the older persons in the audience, Mr. Morgan spoke as follows:







HON. DANIEL N. MORGAN

Treasurer of the United States under President Cleveland.

## ADDRESS

HON. DANIEL N. MORGAN, BRIDGEPORT, CONN.

---

*Mr. President, Friends of my native town and your Guests:*—When one has seen two generations of the panorama of life move rapidly by, that “our days are swifter than a weaver’s shuttle” can be fully realized. Although two centuries have elapsed since Newtown began its existence with forty-eight square miles of territory, during that period its history entitles it, from what has been accomplished by its God-fearing, sturdy inhabitants, to a full recognition from the sister towns of the state. It has been regarded a farming town that would well repay the husbandmen for their efforts, and there does not exist in this country a more independent class of citizens than the prosperous and contented farmers. Some manufacturing has been carried on much of the time at different points. The town has an enviable name as a health resort, and in the years gone by students came here from different places of the Union to avail themselves of the school privilege. In its earlier history, as later, it had its men of note, who were reared, educated and have located here for a time, among them the Rev. Thomas Toucey, who lived in 1714, near the present residence of Mrs. Charles H. Peck. Oliver Toucey, Jr.’s, home was at the homestead of the late Charles Morehouse. Isaac Toucey, his son, was Governor of Connecticut in 1846, and later Attorney General and Secretary of the United States navy. Henry Dutton was

Governor of Connecticut in 1854. He began housekeeping in the house located on what is now known as the Morgan homestead. Rev. John Beach, who was rector of Trinity parish from 1732 to 1782, lived at the Harris place at the foot of the street. The donor of your fine library building, Miss Rebecca D. Beach, is a descendant of that noted man. History informs us that Charles R. Sherman, the father of Gen. William T. and John Sherman, and Governor Clark Bissell, among others, pursued their study of law here. The late Governor of Connecticut, Luzon B. Morris, was a native of the town, and you must all regard with pride that your former townsman, Rev. Frederick F. Johnson, has recently been elected a Bishop. Leaving this interesting train of thought, for your historians have presented to you many valuable facts of the past years, allow me to mention some of the conditions existing in my own day and generation, noting some of the marked changes. If Newtown could proclaim to the world its past, what has transpired during the last sixty years, worthy of mention, and in the country at large, which has in a measure revolutionized the living in this agricultural town, what a wonderful story it would unfold. Permit me to digress a moment, as it is most interesting to me to state that the lady who was my first school teacher in the Flat Swamp district when I was three years old fifty-seven years ago, is now living in Bridgeport, and two more of my lady teachers before I was ten years of age are now living in Newtown, one of them of a family of five sisters and brothers, relatives of the late Gov. Isaac Toucey, now living together at the old home, who were the long ago neighbors of my father's family.

Having learned all the mysteries of farming and merchandising as then conducted, it was evident in those days what it meant to exchange all that could be spared from the farms for the articles needed from the stores.

Barter was the principal basis of trade for the merchants, and they in turn must send it to the cities and with the proceeds purchase supplies for replenishing their stock. I recall that one year 175 bushels of chestnuts were sent from the store at Morgan's Four Corners to Bridgeport, 16 miles distant, to be sold in New York at one dollar a bushel, and the clerks who had to keep shoveling them over and over to prevent their spoiling, never forgot their experience. All goods bought out of town prior to any, or limited railroad facilities, necessitated long hauls. There is no question that there were one hundred cents in every dollar made. Hats, combs and buttons were among the articles manufactured hereabouts, and those industries brought some cash into circulation in shillings and sixpences, besides the United States coins and the bills of the state banks. Business methods have changed since my long past experience in clerking, so that clerks now in the stores in town cannot enjoy such pastimes as weighing many things with the old time steelyards, or digging out the dark yellow sugar from a great hogshhead and then grinding it in a mill. Neither can they get up long before day of a winter's morning to see a drove of fat cattle being driven to the New York market by the then well known drovers, Lemuel and Hermon Beers. We recall that the late Henry Beers in the war days sold \$10,000 worth yearly of beef cattle. They will not see the droves of cattle in great numbers as were then brought to the town to be fattened in the fertile fields where one steer could thrive on one acre of grass. The buying of poultry was done on a large scale by well known dealers, and the trading in horses had no limit. The merchant of to-day does not watch for the delivery of the Bridgeport *Weekly Farmer and Standard* to be brought to the store for a few subscribers, when the limited amount of news then procurable was awaited for and read with avidity. If you wished the correct time from the watchmaker,



set by the sun dial, you went to Uncle Ziba Blakeslee's, at the head of the street, for it. He advertised his business in the *Farmer's Journal*, then at Danbury, in December, 1792. The Bridgeport papers informed us that P. T. Barnum took Tom Thumb to Europe in 1844, also that the first telegraphic dispatch was sent, May 24, 1844, from Washington to Baltimore, Maryland, by Prof. Daniel F. B. Morse, the inventor, in these words, "What hath God wrought." Always regarded as a wonderful invention, Newtown has enjoyed the great conveniences pertaining to telegraphy and the more recent achievements now in vogue of telephones, wireless telegraphy and electricity in its manifold workings, with its indefinable, immeasurable power and scope, which places you in touch with the whole civilized world. With access to all the daily papers far and near, you value your industrious, news-gathering, wide-awake Newtown *Bee*, edited and issued since June 27, 1877, right at home, which is certainly a credit and benefit to the town. With the railroad facilities so fully developed, since the Housatonic railroad traversed through the town in 1840, and was followed by the New York, New Haven & Hartford in 1848, you are given extended transportation through and beyond the state. The latter corporation has now absorbed all the railroads in the state and might properly be called the New York and New England. What changes it has wrought for a town like this as an outlet to the whole world!

The lines of life have had a marked transition from those existing two generations ago. The goods manufactured here have the whole country for a market. The surplus of crops and stock derived from your farms is readily disposed of near by, and doubtless at satisfactory prices. You depend on the railroads to bring to your doors your coal as needed, the kerosene oil instead of whale oil or candle as of yore, the flour, the grain, and much of the



beef and other meats used, without enumerating other provisions and many other articles from the long list of the necessities of life as they are generally regarded to-day, which were deemed luxuries within the time just mentioned. I believe fully the statement that it requires about four times the amount called for a half century ago for the multitude of the fairly well-to-do people to live on in these days. That is, what were deemed luxuries then we all consider necessities now. Money at interest does not return more than half the interest it did then.

With the changes and vicissitudes to which the town has been subjected it has stood the test well, and without question this home gathering, most hospitable occasion, will arouse new interest and ambition for a continuing prosperous future, so that the patriotic spirit for your native or adopted town will thoroughly pervade your minds and feelings. I trust that all who can claim Newtown as their birthplace will do so with pride and pleasure, as it is my privilege to do. I realize that after an absence from among you, as a resident, for thirty-six years I come as a stranger to most of you. Still I ask you to remember that I am always interested in Newtown and its residents, and wish for you each and all a full measure of success and happiness in the coming years.

---

At the conclusion of Mr. Morgan's address the President of the day said:

"During the intermission, as we were walking about the grounds, I overheard one of our ladies belonging to one of the old Newtown families enquire of a fashionably dressed young lady whom she had just met, "Are your family early settlers?" "O yes," was the prompt reply, "Pa always pays every bill on the first of the month."

There are some who, though not Newtown born, have generously helped this celebration in advance,—which is even better. It gives me great pleasure to introduce one who is not only a generous public-spirited gentleman, but well remembered here as a successful medical practitioner, Dr. W. C. Wile, of Danbury.”

After telling some apt and taking stories, the Doctor delivered the following address:





DR. WILLIAM C. WILE

Editor of the New England Medical Monthly.

## ADDRESS

DR. W. C. WILE, DANBURY.

---

Had I the gift of choosing words, and the power of knitting those words into such pregnant and polished phrases as my distinguished and good friend, Governor Roberts, has, I might be able to properly present to you the thoughts that lie deep down in my heart on this memorable occasion. That I am glad to be here is evidenced by my presence. I am delighted to be home again and mingle with those of you who still live in dear old Newtown and to assist those who, like myself, have returned to help you to fittingly celebrate the two hundredth anniversary of the purchase of these grand hills and beautiful valleys from the Indians. That we are having the time of our lives goes without saying, for the hospitality of your citizens is proverbial, and is of the most open-handed kind.

We come back to you, older and, we hope, better men. Some of us have been shorn of our fleecy locks so closely that an Indian of 1705 might think that we had met some hostile tribe and that our scalps were hanging from the belt of some friendly Indian; while we all have grown grey—and, barring the ladies, grown older.

For sixteen years I resided in your midst ministering to your physical wants, while the clergy were looking after your spiritual ones. Which was the most successful I am afraid we shall have to leave to the decision of St. Peter at a later date. That we all tried to do our duty to you, I am quite sure you will all admit.

In going through the town, almost every house I passed recalled some detail of my experience, for the doctor stands high in the estimation of your people; and it was always a pleasure as well as a duty to serve you. That I often failed, the well-filled cemeteries show, alas, too well. In looking over this vast sea of faces before me to-day, my heart comes quickly to my throat when I think of those who have gone from us—the genial Aaron Sanford, Dr. Judson, Dr. Bennett, Dr. Graves, William Sanford, and a host of others who have been gathered to their fathers. I hope that those of us who went away and have come back to Newtown again, have come back better men, stronger and truer citizens. Of one thing rest assured, we come with our hearts filled to overflowing for home, the dear old home.

God bless you all! May your health and prosperity keep pace only with your wishes, and the end, when it does come, as it must to us all, may it find us all prepared, and may it come peacefully and painlessly.

Standing here, on this great anniversary at the very beginning of the century, it is impossible that one shall not look back, and equally impossible that one shall not look forward. We are just at the close of what we call, and call rightly, a century of great achievements. We pride ourselves upon the work this country has accomplished. We point to a government based upon the consent of the governed, such as the world has never seen; wealth which has been piled up such as no country has ever attained within that time, or double or quadruple that time. It is such a condition of life as never existed in any other country. From Mount Desert to the Golden Gate, yes, from the islands which Columbus saw, thinking he had found the East Indies themselves, where even as I speak the flag is planted, our possessions and our wealth extend.

We have, though following the arts of peace, an army



ready to rise to the sound of the bugle greater than Rome was able to summon behind her golden eagles.

We are right to call it a century of achievement. We pride ourselves upon it. Now, who achieved that? Not we, personally; our fathers achieved it; your father and my father; your fathers, when they left England and set their prows westward and landed upon the rock-bound coast; when they drew up the compact of civil government, which was a new thing in the history of the world, and when the time came they staked all they had upon the principle of a government based only upon the consent of the governed.

We pride ourselves upon the fact that we can worship God according to the dictates of our own conscience. And they left us an heritage, and it has brought forth abundantly.

I say this to draw clearly the line between mere material wealth and that which is the real wealth and welfare of a people. We are rich, but our fathers were poor. How did they achieve it? Not by their wealth, but by their character—by their devotion to principle. The best thing, I think, that the fathers left the country was character. That is indeed the heritage they left us. Wealth will not preserve that which they left us; not power, not "dalliance nor wit" will preserve it; nothing but that which is the spirit will preserve it; nothing but character.

The whole story of civilization speaks this truth with trumpet voice. One nation rises upon the ruins of another nation. It is when Sampson lies in the lap of Delilah that the evening steals upon him and ensnares him; binds him.

I have no fear of the future. I think, looking around the country at present, that even if it would seem to us at times that there are gravest perils which confront us, that even though there may be evidence of weakening in our Christianity, notwithstanding this, I say, I believe that the great Anglo-Saxon race, not only on this side of the water,

but on the other side also, contains elements which alone can continue to be the leader of civilization, the elements of fundamental power, abiding virtue, public and private.

Wealth will not preserve a state; it must be the aggregation of individual integrity of its members that shall preserve it. That integrity I believe exists, deep-rooted among our people.

I am glad to be here where you have the greatest American achievements, this American home and this American spirit.

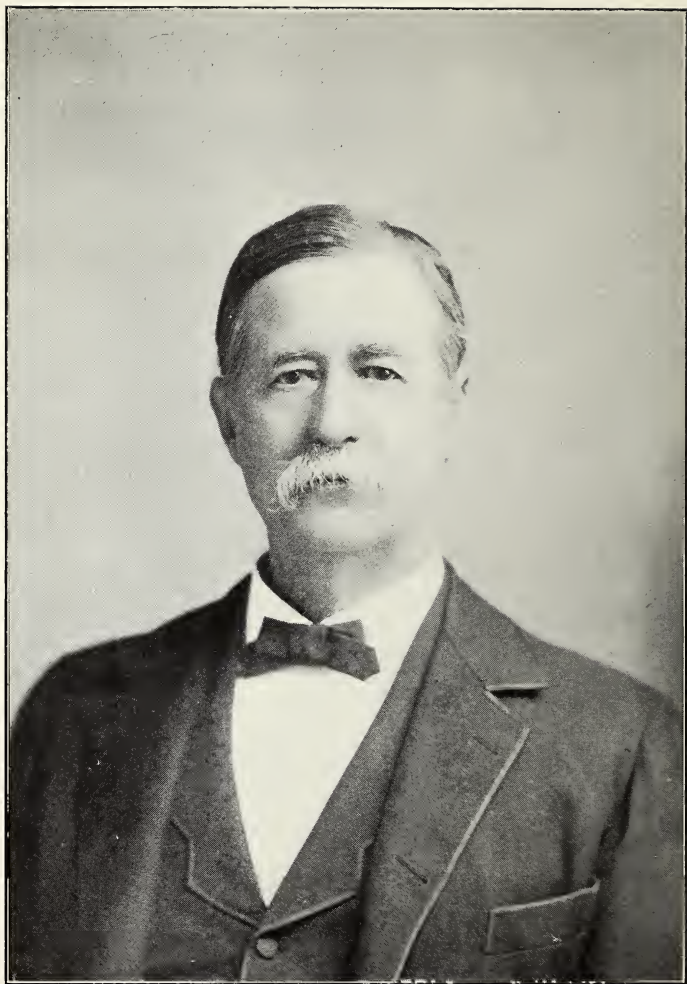
May it always be kept pure, and always only at the right fountains have its strength renewed.

---

After Dr. Wile's address the President of the day said:

"Newtown has sent out a number of men distinguished in the legal professions and in public life. We have one such with us to-day, who sometimes returns to breathe the Newtown air. We are glad that he and his gracious lady, herself a native of Newtown and distinguished among the women of the State, still retain a home among us, though their life is mostly spent elsewhere. I knew the Judge long before I knew Newtown. In his own town I knew him as the leading and most public-spirited citizen, a lawyer of wide reputation, and a just and fearless judge. He is full of the memories of the old town and its men who have made their mark in the world. I am sure we shall hear from him much that is of interest on this historic occasion. The Honorable Charles H. Briscoe, formerly Speaker of the Connecticut House of Representatives."





HON. CHARLES H. BRISCOE

Ex-Speaker of Connecticut House of Representatives.

## ADDRESS

THE HON. CHARLES H. BRISCOE

---

Judge Briscoe, in expressing his interest in the town and its celebration, was struck by the passing away of many of his contemporaries, some by removal and some by death. Newtown was his native place and the home of his ancestors, being descended from Nathaniel Briscoe, one of the early settlers. The old homestead stood near the village cemetery and a part of the cellar wall can still be seen near the highway.

In regard to this old Indian deed, he said he was glad that his ancestors did not participate in that original bargain. It was a shame how much the white men got for so little.

Referring to the great men the town had produced, he mentioned Isaac Toucey, Governor, Secretary of the United States Navy, and Attorney General of the United States. Of Charles Chapman, who was born on the ground where the Episcopal rectory now stands and who died in 1869, he said, he was a great lawyer, a man who could sway audiences, juries and legislatures. Asa Chapman, Judge of the Supreme Court, had a law school here, where many had a preparation for a successful career at the bar.

In regard to the changes of population, he said, when he was a boy there was but one Irishman in town, Daniel Quinlivan, the first of that large migration which to many at the time seemed undesirable. But the Irish race had done a large and useful work for the community, and were among our best citizens. This was a lesson to us in regard to the way in which we should look at the element which

was now coming into the country, the Hungarian and the Slav. We should have faith in our country as a refuge for the oppressed of other lands and believe that they would, under our free institutions, be assimilated to become useful and patriotic citizens.

---

The Chorus here sang "Home, Sweet Home," and the President of the day said:

"Of the younger men who have gone from Newtown and are doing good work elsewhere there is one who will be well received, not less because as a successful lawyer he is carrying out the good principles learned here as a boy than because he is a son of one who for near a quarter of a century was rector of Trinity church. That beautiful structure, the pride of the whole town, erected during his rectorship, is his material monument. His more enduring monument is in the lives and hearts and memories of his people. Mr. Frederick P. Marble, of Lowell, Mass."







FREDERICK P. MARBLE

Attorney at Law, Lowell, Mass.

Son of Rev. Newton E. Marble, D.D., Rector of Trinity Church, Newtown,  
from April, 1857, to September, 1878.

## ADDRESS

FREDERICK P. MARBLE, LOWELL, MASS.

---

*Mr. Chairman, Ladies and Gentlemen*, and, I trust I may be permitted to add, in addressing a great many of you, *Old Friends and Neighbors*:—I do not know that I ever felt more embarrassment in speaking on a public occasion than to-day, excepting perhaps some twenty-five or thirty years ago, when on Friday afternoons in the old Academy building which stood then on the Street, I used to rise from my seat and with faltering steps ascend the platform, and in a somewhat weak and piping voice exhort my fellow students to “strike until the last armed foe expires,” or declaim some equally stirring phillipic. But, however difficult I may feel as a “prophet in my own country,” I shall not let it prevent my expressing in a few words the very great gratification it affords me to be here to-day to join with you in commemorating a very important and interesting occurrence in the history of our good old town. The value of such celebrations is not measured alone by their historical interest, though that indeed is great, and I am sure that we who have listened to the scholarly and thoughtful addresses just delivered have learned much before unknown of the history and growth of our town, and that much of value will consequently be perpetuated and preserved which might otherwise be lost in the lapse of time. Useful as these occasions are in awakening and reviving an interest in the things of the past, I believe they have still

greater importance in that they stir up and promote public spirit, or civic pride, as it is sometimes called, and stimulate movements in the line of material progress and improvement.

One of the previous speakers has alluded in a rather quizzical way to some of the things which Newtown lacks. It is nearly twenty-five years since I have been able to spend much time here, and, perhaps for the very reason of my long absence, changes strike me more sharply than those who have been here during their progress; certainly I see many changes that add much to the natural beauty and attractiveness of the town. Let me mention a few things that Newtown has and may have a just pride in having. As I remember our library, it consisted of a few volumes which were kept at the house of its faithful custodian, Miss Charlotte Nichols. Now by the generous gift of a benefactor of the town a beautiful and artistic Memorial Library contains a choice collection of books, which grows constantly in size and value. In the old days the Newtown Academy dragged along a rather lingering existence—I do not wish to disparage what it did, for it accomplished much good, though oftentimes receiving but scant support—now you have what all towns ought to have, a High School supported by the town itself and open without charge to the children of every citizen, and doing, as I am told, most efficient work under its able principal and earnest teachers.

The public press is represented among you by a paper, the *Bee*, which in the field it covers is indeed unique in journalism. A power for good, its influence is felt, not alone in this immediate community, but throughout the entire State, and its success is a monument to what tireless industry will accomplish. This park or public ground, which affords a meeting place to-day; your streets once bordered by unsightly weeds, to which green lawns now slope down; rough and treacherous foot-paths, now

replaced, at least in the main, by firm and even walks; these and many other changes in the last few years show progress and that spirit of interest in public affairs which argues well for the future of the town.

I want to congratulate your Committee and those who have had a part in preparing this really magnificent celebration. It has been my good fortune to attend a number of such occasions and I never have seen one which showed a more careful and painstaking working out of all its details, and the clockwork precision with which it has been carried out shows an amount of hard work and interest and enthusiasm which is really fine. The beautiful decorations throughout the town, the procession with its gay colors, music, and, most attractive of all, the bright faces of the children, and the presence of the Chief Magistrate of the State and many distinguished visitors, make this a most memorable occasion. Newtown's doors stand wide open to her returning children and all are welcomed with a cordial and gracious hospitality.

As I stand here to-day I cannot but have very much in mind my father, who came among you as a stranger many years ago, but in making this his home learned to love these green hills and quiet valleys better than any other spot on earth, and whose declining years, when the infirmities of age came on, were cheered and brightened by much of true friendship and neighborly kindness. Newtown is still the home of my revered mother, and to me full of memories of a happy boyhood. You will not wonder that it has a place very near to my heart, that all that concerns its advancement and improvement is of interest to me, and that it gives me the greatest pleasure to be here to-day and have this opportunity of expressing my loyalty to my native place and my interest in its progress and prosperity.

---

The President of the day:

“At the recent commencement of Trinity College I met a gentleman who bears a name so familiar in this town that I was led to enquire whether he had relatives living here. I found that he was of Newtown stock, and his grandfather was next neighbor to the rectory, in which I live. From his modest demeanor I did not suspect him of greatness, but invited him to come to our celebration as a descendant of Newtown. Later in the day I heard his name mentioned among those of whom the College is proud as a Professor of Law in Yale University. I have the pleasure of introducing Professor George E. Beers, of New Haven.”







GEORGE E. BEERS

Professor in the Law School of Yale University.

## ADDRESS

GEORGE E. BEERS, NEW HAVEN.

---

A previous speaker has referred in touching language to the feast to celebrate the Prodigal's return and has spoken of the fatted calf, as the only being present not in full sympathy with the occasion and not in a frame of mind thoroughly to enjoy it. One whose invitation to say a word has reached him, owing to a vacation absence, towards the close of the eleventh hour, is perhaps as well fitted as any one else to appreciate the feelings of that involuntary guest and sympathize with him. In spite of this, however, I cannot utterly refuse your kind although somewhat disquieting invitation, even though I must confine myself to the thought or two lying uppermost in my mind.

I am at some loss as to how to identify myself with this occasion. Your programme announces short addresses by guests and former residents, and I am neither. I was never technically a resident of Newtown and yet I have spent too many weeks and months here during a considerable term of years, too many of my boyhood memories are identified with my father's home, it is too full of family associations for me to be content to respond to the kind but formal call for guests. I enter your hospitable borders with none of the feelings of a stranger or a stepson and none of the sensations of one on a visit to his mother-in-law. I do not presume to claim a son's rights and yet as my grandfather and great-grandfather and many of my earlier

ancestors were among your citizens, I can but look upon your kind greeting as a sort of welcome to a grandson.

Your chairman in calling upon me has referred to my residence in New Haven and to the fact that a part of my professional work is in connection with the law department of Yale University. I am, of course, only one of a multitude of men of Newtown extraction who have become residents of New Haven,—I am only one of a considerable number of New Haven lawyers with Newtown antecedents; I am not even the first practitioner at her bar to serve upon the faculty of the Law Department of that ancient university.

I believe it was in 1837 that Governor Dutton, the grandfather of one of my brethren at the New Haven bar and a colleague upon the faculty, Mr. George D. Watrous, left Newtown and the office where my grandfather afterwards practised for so many years, and after a most active and distinguished career at the bar in Bridgeport and New Haven became professor of law in Yale University. The earlier professional years of Judge Dutton were passed in this community, where there are even now many among you who were his personal friends. His later reputation as a leader of the bar of two counties, the editor of Connecticut's legal classic—Swift's Digest,—a Judge of the Supreme Court of Errors, and Governor of the State, is a matter of Connecticut history.

And then much later Johnson T. Platt, who unlike Governor Dutton was Newtown-born, went to New Haven, engaged in practice and became a member of the faculty of the Yale Law School. Mr. Platt was a schoolmate and early companion of many of you. While a boy he was of delicate constitution, and when he died suddenly in 1890, he was still in early middle life. His attainments, however, were of a high order, and his career as a lawyer an unusually active and successful one. Among his various activi-

ties, he was one of the most energetic and prominent members of the American Bar Association, Registrar in Bankruptcy and Corporation Counsel of New Haven. As Judge Loomis says of him in his *Judicial History of the State*: "He was above all things a lawyer and was proud and fond of his profession, his culture and reading were exceptionally broad and general, his interest in active affairs was most practical." To one who was his pupil and who at the beginning of his professional life cherished his friendship and kindly interest—all the more valued because shown by one high in his profession to a beginner who had nothing to offer in return—I seize this opportunity to pay a tribute to his memory. Mr. Platt loved Newtown. He never wearied of hearing of it or talking of it. It was his ardent wish to sometime make his home at the place of his birth, but it was not to be.

So that I am the third in the line, and no matter how haltingly or at how great distance I may follow in the footsteps of those strong men of Newtown, I am sure you will not blame me for a certain pride of Newtown ancestry, of Newtown descent, as I think of myself as one of a line of Newtown men who have held the same place and each according to his talents, whether few or many, done the same work.

Others have spoken of Newtown's contribution to the public life of the state and nation; of Isaac Toucey, perhaps her most eminent citizen, member of Congress, governor, senator of the United States, member of the cabinet of two presidents, one of the few men who have declined a seat upon the Supreme Bench of the United States; and of scores of other men who have contributed largely to the national life.

A word should be said as to the peculiar debt in this respect of New Haven to Newtown. You have given New Haven hundreds of active, public-spirited, useful citizens

and several of her most distinguished ones. Charles Chapman—himself a son of our eminent citizen of Newtown, Judge Asa Chapman of the Supreme Court,—was a Newtown man. While his life was principally spent at Hartford, he was for years a resident of our city. Distinguished as a member of Congress and at one time district attorney for Connecticut, he was principally noted as one of the greatest jury lawyers of his time. No less discriminating a judge than Governor Hubbard has said of him: "In that most difficult of all professional functions, a cross examination, he was not only distinguished, he was consummate. \* \* \* But after all, it was perhaps in the summing up of a case to the jury that the whole range of his faculties found their fullest play. In the ready analyzing of a chaotic mass of evidence, in the skillful selection and use of materials, in the orderly and logical distribution of an argument, in the matchless architecture of his sentences, in fertility of illustration, in vigor of attack and coolness in retreat, in pungency of satire for his adversaries and opulence of wit for all, both friend and foe—in all these he was great, in some of them he had no superior, in few of them an equal." Governor Luzon B. Morris, for many years the trusted adviser of perhaps more widows and orphans than any other man in our city, whose son is to-day one of you and known to you all,—for many years judge of probate, was a Newtown man. And I might go on calling the roll of Newtown men living and dead who have in the past and present contributed largely to our life and prosperity.

And what does all this show? It is surely no mere accident that Newtown youth has played so large a part in the history of the state and nation. Is it not rather that life among your rugged hills and pleasant valleys has developed that body, that brain, that character which are needed for the world's work?



A good many jokes to-day have been pointed by that Indian deed, which seems to record the exchange of a birthright for a somewhat indifferent mess of pottage, and one of my friends who has addressed you, in particular, has congratulated himself that his ancestors did not have the right sort of shrewdness to enable them to figure in that apparently sharp bargain. But after all did the Indians do more than exchange land, which they did not need, for shirts and other things which they did need? While a bargain that does full credit to Yankee thrift, it was honestly made and as in the case of similar purchases throughout Connecticut, history discloses no intimations that the land-poor Indians were not abundantly satisfied. As Mr. Atwater has said in his History of New Haven Colony, "at the present day we are apt to think that the sachems sold their land for a ridiculously small price; but one who attentively considers all the circumstances of the case, the reservations they made, the protection they secured, and the opportunity for trade afforded by the English settlement, will perhaps conclude that what they received was of greater value to them than what they sold. It does not appear that the Indians were afterwards dissatisfied with the terms of sale." Even if after the knives which they received were dull, lead scattered and shirts worn out, they became discontented, they could surely console themselves with the thought that what they sold cost them little and they had plenty of land left. So that it would not seem that the pleasure of this happy occasion should be marred by any qualms of conscience on this score.

Men and women of Newtown, I congratulate you upon this magnificent celebration, so wisely conceived, so splendidly executed. It is fitting that at this point in the life of your town you should pause and look back and recall the ancient days. Pride in your honorable history cannot fail to incite you and those who shall follow you to noble

living in the time to come. May honor and prosperity attend your ancient town as the years and centuries roll on!

---

The President of the day:

“That Newtown’s descendants have attained fame in other than the learned professions or in business is shown by the fact that we have with us to-day one who in the civil war fought for his country and has since earned distinction in the Navy of the United States. It is with great pleasure that we welcome Rear-Admiral Franklin C. Prindle, of Washington.”





FRANKLIN C. PRINDLE, U.S.N.

Rear Admiral, Retired.

## ADDRESS

FRANKLIN C. PRINDLE, REAR-ADMIRAL, U. S. N.

---

*Mr. President, Ladies and Gentlemen:*—I presume it is pretty well understood that naval officers are not given to oratory, or much speaking. In fact they much prefer to get behind their guns and let these speak for them. But there are no big guns to get behind here to-day, save those who have preceded me on this platform and those who may follow. Neither is there need for any, for these are the piping times of peace, and this occasion, one for friendly greetings, glorification and rejoicing over the happy outcome of the old-time bloodless Indian war. And do not these fair ones, who, arrayed in white, with bright and beautiful faces, grace this occasion and predominate in this assemblage, inspire us as white-winged messengers of peace! And we are assembled to celebrate the first and the last, as well as bloodless, victory of our ancestors over the Indians two hundred years ago, when, through peaceful means, this territory was acquired by our forefathers for settlement and development.

Now I am not a Newtowner, nor a son of a Newtowner, nor yet even a grandson of a Newtowner, but my great grandfather, Zalmon Prindle, was born here, and from this town he enlisted at the age of 19, in the service of the colonies and gave more than six years of his young manhood to the service of his country in that great struggle for the

achievement of American independence which we are proud to call the American Revolution.

His great grandfather in turn, Ebenezer Prindle, was, I am proud to say, an early settler and one of the original proprietors of Newtown, and more or less prominently identified with its early history. The land records here tell us that in January, 1703,—two hundred and two years ago—he acquired from Lemuel Eells of Milford all the latter's "right, title, and interest in and unto a place called Newtown, as will more fully appear by the Grant of the General Court;" from which it would appear that he had his eye then set upon the entire "place called Newtown" as a fit and needful holding for himself and his large and growing family; and not long after he removed here from Milford.

I have, therefore, as a descendant of the eighth generation, a lively personal interest in this old New-town, to which Ebenezer came—as indeed a very *new* town to him—two hundred years ago. In fact, I may say that I have been waiting for two hundred years for an opportunity to visit this ancestral town, and place my feet upon the same soil my ancestors tilled and trod through successive generations, in direct line, until the present day, when some of whose descendants continue to still live among you.

Then as this day was fixed upon for the celebration of the bicentennial of the original purchase of the land from the Indians, I was reminded of the fact that in 1711, Ebenezer Prindle was appointed at town meeting a surveyor of these very lands purchased from the Indians; and so on this account, if nothing more, I had a great desire to come up here and see what sort of a job he had made of it, and I am glad to find that his work appears to have been so well done that some of his descendants were left upon it to still remain in possession and occupation to this day, and I hope they may so continue for another two hundred years to come.



Soon after the close of the Revolutionary war it appears that several Newtown families removed to the still newer town of Sandgate, Vermont, and among them my great grandfather, Zalmon, his father Joel, his uncle Nathan, and others. That then became the place of my birth and the home of my childhood, and as I now see this beautiful Newtown I am wondering what possessed those good people to make such an apparently unfavorable exchange of location, unless it was through the operation of that anti-race suicide sentiment and practice, then more prevalent than now, which called for more room for occupation and expansion. At any rate I will not now dare to trust myself to express an opinion as to their judgment in exchanging these lands, so fair to look upon, for that rugged hill-country so fittingly described by some one who has written :

“Up in Vermont where the hills are so steep,  
The farmers use ladders to pasture their sheep.”

But I must not longer detain you at this late hour, further than to express my very great pleasure in being able to be with you here to-day, and for the first time in two hundred years! May I not also follow the example of a preceding speaker, in concluding, by offering a toast,—a soldier’s and sailor’s toast, if you please :

“The Ladies! God bless them!  
Our arms their defense,  
Their arms our recompense!  
*Fall in!*”

---

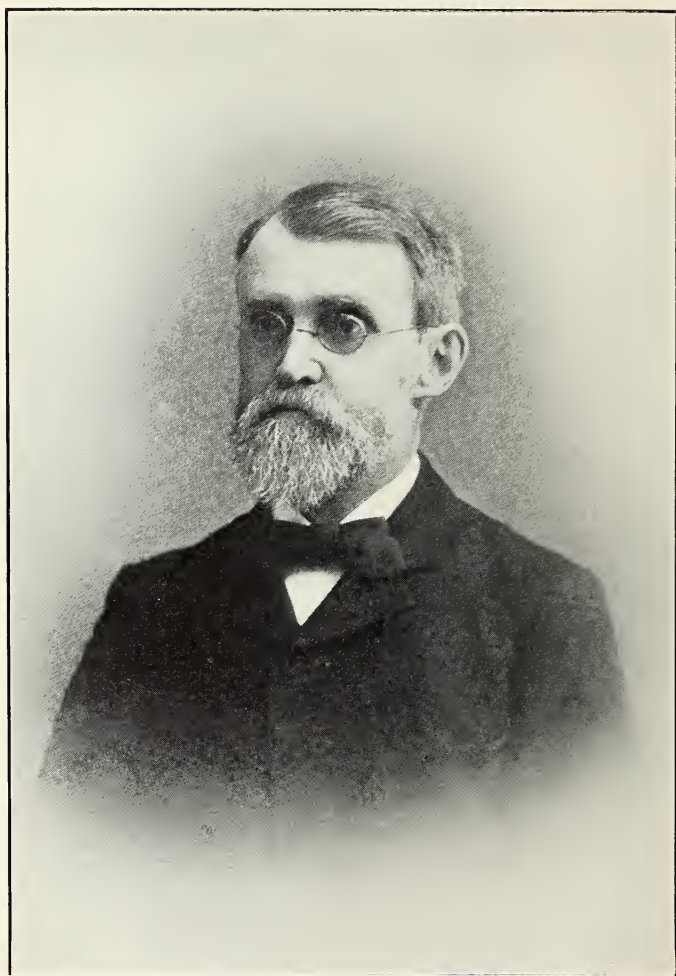
The time was too limited to hear from others present who would have added interest to the occasion, but the President of the day called upon Mr. E. C. Beecher, of New Haven, and introduced him as one who had found his wife in one of Newtown’s old families, and so could

be at least called a son-in-law of Newtown (he married a daughter of Mr. Charles Morehouse), as one who had shown his great interest in the celebration by his substantial help. He closed the list of speakers with an address full of bright stories and witty sayings.

The President of the day, after congratulations on the successful work done by all the committees and by the citizens of the whole town who had risen to the occasion with unanimity and enthusiasm, thanked the visitors from abroad for their presence and the speakers for their part in making the occasion so full of interest, as well as the singers who had contributed so much to render it inspiring; and expressed the hope that this bicentennial might be the beginning of a more devoted public spirit, of a just pride in the town's history, and of that interest in its present affairs which should make it one of the model country towns of the State, as nature had made it one of the most beautiful.

The Chorus then led the audience in singing "America," and the benediction was pronounced by Rev. Arthur T. Parsons, of Thomaston, a native of the town.





DANIEL G. BEERS

Chairman of the Historical Committee.

## THE HISTORICAL EXHIBIT

---

Under the direction of the committee of which Mr. D. G. Beers was chairman, there had been arranged in the main building on the grounds a representation of the domestic life of the old inhabitants in the form of two rooms, furnished with heirlooms of the old families.

The "best room" was furnished under the direction of Mrs. George F. Taylor, and mostly with articles inherited from her mother's mother, who was a Tomlinson. Among these was an old piano, and a mirror. There was also an old calash, and a cloak with an interesting history. It was made of wool from sheep raised on her great grandfather's farm, and the cloth was spun, woven and made on the farm. There was also an old clock furnished by Mr. Nettleton, and a chair, the property of Trinity parish, which was brought from England by the Rev. John Beach in 1732, when he returned from that country after his ordination.

The kitchen was arranged under the direction of Mrs. S. Grace Glover, with the assistance of the other members of the committee. It had the old fashioned fire-place, with the crane, pots and oven, iron fire dogs, and all the other paraphernalia. There was a flint lock musket and powder horn, an old spinning wheel, reel and swift, and the room was adorned with strings of pepper and dried apples. There was also a cradle belonging in the family of Mr. Theron Platt, and many other relics of interest, and the exhibit was visited by a large number during the noon intermission and throughout the day.

At the conclusion of the exercises on the Fair grounds, a large part of the vast throng left the place to return to

their respective homes. An immense number came from neighboring towns in carriages and automobiles, and the Consolidated Railroad Company furnished special trains which accommodated the hundreds which came from a distance.

The sunset gun closed the day but opened another feature of the celebration. A crowd of 3000 remained to

---

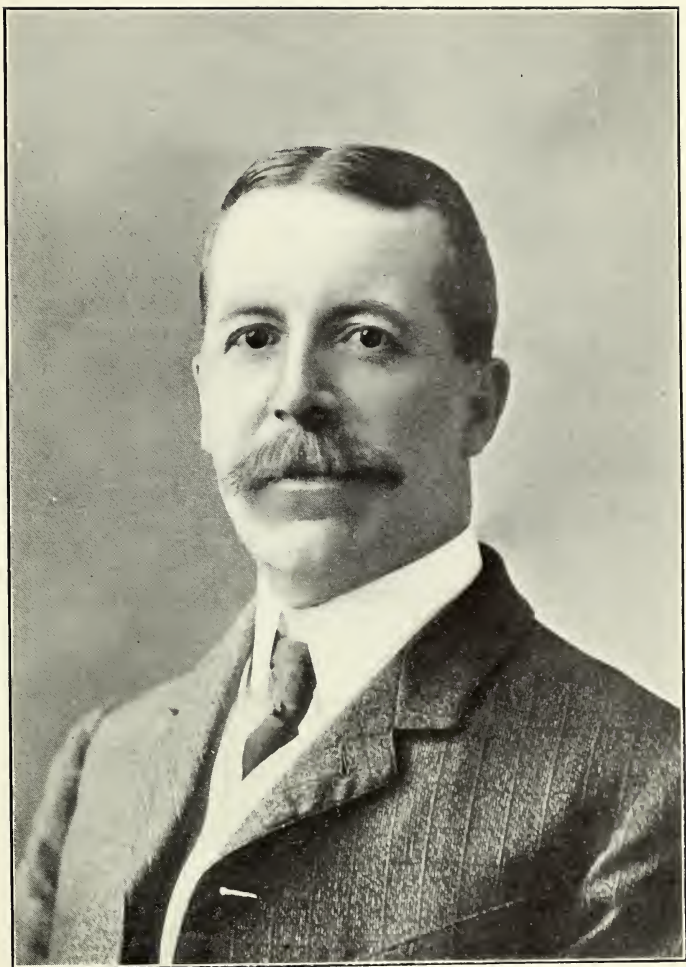
## BAND CONCERT AND FIREWORKS

---

The concert began at eight o'clock. The Woodbury band was stationed south of the liberty pole and rendered a fine musical programme. A splendid display of fireworks was shown between the numbers rendered by the band. These were in charge of Mr. Herbert Flansburg and his assistants on the committee. The exhibition closed with a magnificent set piece, the gift of Dr. W. C. Wile. The piece represented two Indian heads with the figures 1705 between, and was a brilliant close to a most successful day.

After the fireworks and concert an additional train was run by the railroad company to Bridgeport for those who could not remain over Sunday. Besides arranging for these special trains, Vice President Todd, who has his summer home among us and had shown his interest by a generous contribution, added in other ways to the comfort of the people and their sense of security by sending to the town to be present during the celebration, the chief of the secret service force of the N. Y., N. H. & H. R. R. Co., Mr. James F. Valley, and several assistants. These served to keep away from the town all crooks and evil characters. No fakirs were allowed upon the grounds, and nothing was lost or stolen. There was no need to keep order, for all





WILLIAM A. LEONARD

Chairman of the Fireworks Committee.



were present for a good and neighborly purpose, all had a genuine interest in making the day a credit to the town, and what is more remarkable in such a large multitude, there was no accident to mar the pleasure of those gathered together. With her children old and young assembled from all parts within her borders, with her many other sons and daughters returning home, with distinguished guests and many neighbors to rejoice with her, and with a kind Providence to bless with sunny skies and avert all untoward injury, the old town had probably the greatest day of the two hundred years of her history.

Coming as the anniversary did upon Saturday, with many who would remain to spend Sunday, it was planned to make that day one of special observance in the churches by appropriate services and historical sermons. The day was thus observed in the two oldest parishes, and therefore it was thought well to include in this story of the Bicentennial an account of the exercises of that day.

# THE COMMEMORATION

ON SUNDAY, AUGUST 6TH

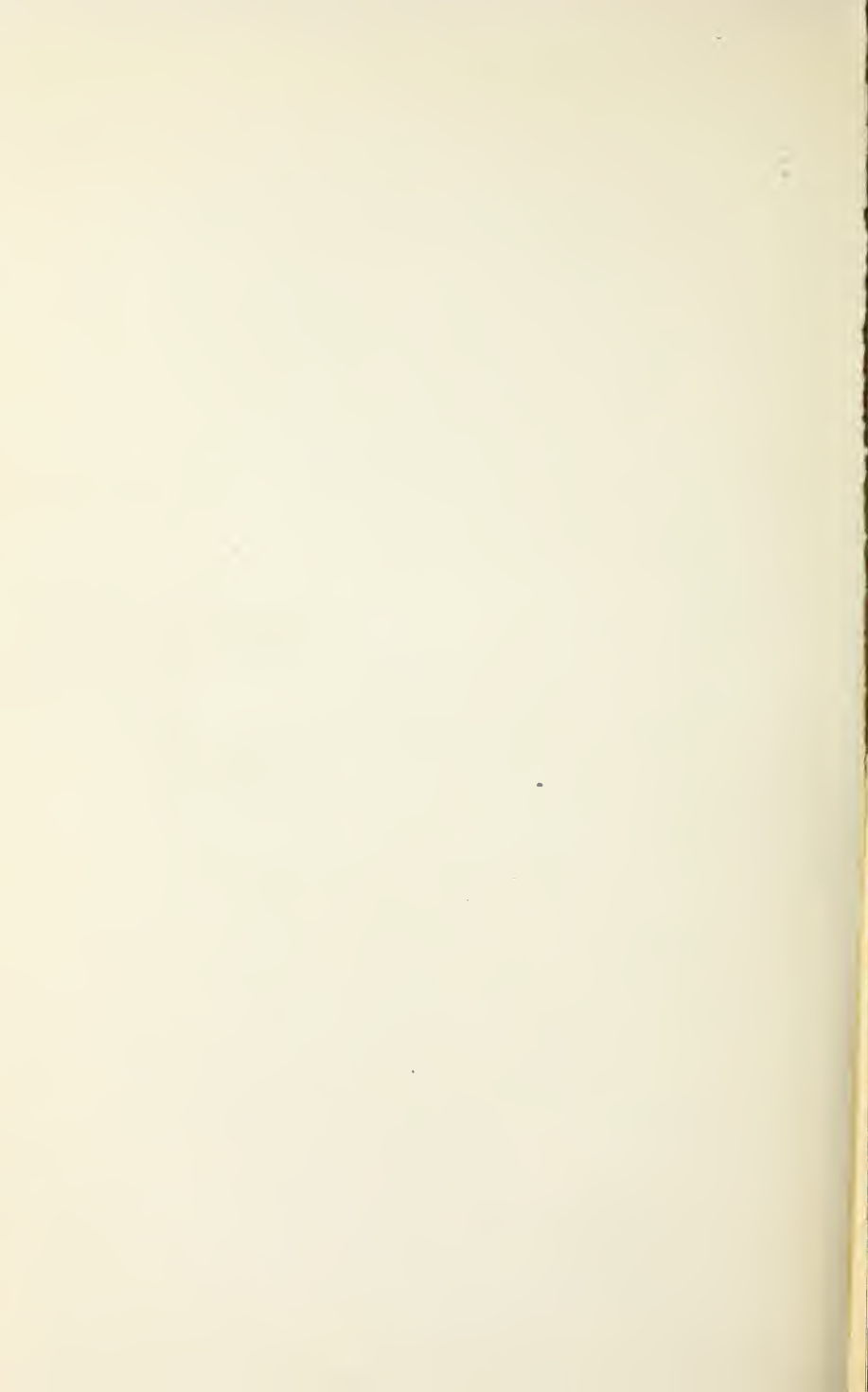
---

It was part of the programme of the Executive Committee that on the day following the celebration of the Bicentennial there should be in the various churches in the town such services and sermons or addresses as should seem best to those who had charge of them. The several houses of worship that day had large congregations composed of the regular attendants and many who had come to attend the celebration. It was a welcome opportunity to renew sacred associations.

In the Congregational Church the services recognized the occasion and the Rev. Mr. Barker, the pastor, preached a sermon on "The New England Leaven."



THE CONGREGATIONAL CHURCH.





# THE NEW ENGLAND LEAVEN

A SERMON PREACHED IN THE NEWTOWN CONGREGATIONAL CHURCH,  
SUNDAY MORNING, AUGUST 6TH, 1905

REV. OTIS W. BARKER

---

*Text*—MATT. 13: 33: "Another parable spake He unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened."

What is all this for? Why, for these last few days, have we been indulging in decoration, oratory and noise? Have we for one moment stopped to consider that this splendid celebration would mean really nothing apart from our national life? We cannot pack away a little fragment of this great country and label with some local names and insignia and then proudly say, "This is ours." The great stream of our national life may run into tiny eddies and miniature bays, but the strong, swirling current rolls majestically on. We are only a part of a mighty whole. We can only have a celebration like this because we have something to celebrate; and that something is not a date so much as it is great events and wonderful destinies, and noble women and grand men.

It is said that millions of our human race have been cursed by their ancestry. Their sires lived under a despotic government where they were made to serve an iron will. The later generations feel the poison in the blood; they come into the world all back head and no forehead. Not so with us. We have come of a godly and goodly line.

Shall these children know from these anniversary exercises from what worthy stock they are sprung? Shall they appreciate what it means to be the logical and spiritual heirs of their Puritan forefathers? That is the question which deeply concerns us to-day. Charles Sumner, the great statesman, when speaking at a New England dinner in 1873, said, as he looked toward Henry Ward Beecher, sitting near him: "I have often thought that if it had been my privilege to preach the Gospel and to fill a pulpit as grandly as you have done yours, I would sometime take the text, 'A little leaven leaveneth the whole lump'; and speak of the great influence of the Puritans in the history of our land." You see I have not followed even this suggestion, coming from so august a man, because when Paul uses these words he uses them to signify the leavening power of evil; but no influence in our nation's history is stronger for good than that of the noble band who planted firmly their feet on Plymouth Rock on one wintry day.

A great problem confronts us as a nation just now. It is this: Shall we be able to stem the flow of immigration that is now so strongly setting toward these shores? Shall we be able to receive it into our nation's life, and assimilate it, and Americanize it, and uplift it from the plane of the sty? This tide in the last fiscal year reached high-water mark; more than a milllion souls floated here with the flotsam and jetsam of the waters. Representatives of one, or at most two, nationalities gathered around the camp fires of the Pilgrims; representatives of a score or more nationalities assemble about the camp fire of the California miners or stroll through the streets of our western towns. A score of men, Dr. Strong tells us, are found working in a factory in New York City, who are come here directly from Haran, the ancient land out of which the progenitor of the Jewish race was called. The stream of the nation's life, in its flowing, has been sadly contaminated since the Mayflower

days. That is sure. Is the current which these worthy men of 1621 set moving yet so strong that it will overpower all counter currents that seek to impede its course? The characteristics of the Puritan are strong, impressing and enduring. Will they endure through all the years? "Histories make us wise," says Bacon. "A moral and philosophical respect for our ancestors elevates the character and refines the heart," says Webster; and no one can look even briefly into the history which this day brings to our view without being made more of a man, a nobler patriot, and taking a larger grasp on the work which this nation has been ordained of God to do.

What, then, are the characteristics of our Puritan sires, those things which have acted as leaven in the nation's life? A striking characteristic is this: Our Puritan forefathers had a sublime faith in God. I put the emphasis upon the adjective, for there is much faith in God which scarcely means any faith at all. The Puritans gave large place to God. They read His majesty in the clouds; His power in the storm. For them He rode upon the wings of the wind and trailed the shining garments of His glory in the sunbursts of the early dawn. They emphasized His presence with them. He went forth to battle with their armies. He was with them in the ploughing of the fields, in the harvesting of the grain, in the keeping of the humble Puritan home. In these days, when faith seems slipping from her moorings, it is well that we get back to the foundation faith of our grandsires.

They believed in God. It is said that they believed in the God of the Old Testament rather than in the God of the New. In the literature of those days the Puritan was caricatured. He was ridiculed as a sallow-cheeked, bigoted, narrow-minded man. The epitaph that might have been written on his tombstone would have read thus: Born in discouragement, he grew up in dejection, matured in depres-

sion and died in disgust. We must not harshly criticise any one before we recognize the fact that every one is a product of the times in which he lives and of the conditions out of which he comes. The Puritan, before he set his foot on Plymouth Rock, had just thrown off the tyranny of prelate, Church and State. He had swung far away from all earthly sovereignty, and as always happens in such cases, he swung to the other extreme of the pendulum and found himself emphasizing alone the sovereignty of God. No wonder he believed in the God of the old Testament, the God who thundered his mandates from Sinai and overcame the prophets of Baal with the descent of flame. In this soft age, when it is often inquired whether it really makes any difference in what a man believes, it is well to go back to those who solidly believed in a God of law. I do not think that the theology of the Pilgrim rang out no musical tone of love, or that amid the smoke of the flaming mount the cry was lost that rose from bitter Calvary.

Those who sought on these shores "a faith's pure shine" came here as the growth of two hundred years of changes that were wrought on European soil. There had been the movement called the Renaissance, springing out of the invention of the printing-press, and there had been the movement called the Reformation, the product of the translation of the Bible into the speech of the common people. These two lines of life converging upon the Puritan developed a growth that could not flourish in a fetid atmosphere. A new land was necessary where the tree of civil and religious liberty could flourish and throw out its spreading shade, and that land was here; and here it took form in what has ever been known as the New England conscience. Do you ask me by what phrases I would characterize the Puritan ideals? They are these: The Puritan believed in the stern righteousness of a just God. He believed in convictions of duty from which he would not swerve a hair's breadth;

he believed in the overrule of God in all things, making good and bad, devil and saint, bend to His sovereign will; he had a vision which gave him glimpses into the unseen and opened up the bourne beyond the corridors of Time; he was an optimist who never let go his hope that the worst would swing round at last to that which works for the best. He held tenaciously to the ultimate triumph of the right.

I have already said much about our Puritan forefathers; you might almost suspect that I had never heard that there were Puritan foremothers, too. The fathers have been fêted and praised too much, and not half so much has been said as is their due for their wives, their better halves. It was the mother who when she was placed where there was no sound of the Sabbath bell gathered her children about her and taught them the Westminster catechism. She made the old Psalms of David ring as the war songs of old. She read the Old Testament stories to the troop at her knee until those worthies came out of the past and lived before the eye. There was Elijah, who with his mantle smote the waters back; there was Moses, whose face shone as he talked with God; there was David, who charmed the hard Saul with the music of his harp; there was Samuel, who was left in the temple as a child; there was Hezekiah, the good king, to satisfy whose wish the shadow went back on the dial, and all these famous men became as familiar to the Puritan child as the playmates with whom he sported before his mother's door. You cannot understand what the Puritan has done for our national life until you understand the part that religion played in their common life. The meeting-house was next to their home, or even above their home. The Sabbath was as binding in its obligations as the laws on the tables of stone, for it was in these laws. The Bible was their *vade mecum*, the compass by which they sailed their craft and the lantern by which they guided their way.



All through our country's history the line of their influence runs clearly down. We see it in the struggle of '76, when in the darkest days at Valley Forge, Washington was seen at midnight on his knees in prayer. We see it when our Continental Congress opened as Benjamin Franklin, almost the last of the great men of the early days to recognize God's control in human affairs, advocated seeking the blessing of God. We see it in our great Declaration of Independence, which reads: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we pledge ourselves, our lives and our sacred honor." May the heaven of their trust in God go on with us as a perennial force to the end of our days. A striking characteristic, too, of the Puritan was that he could endure. I tell you this soft age in which we live has much to learn from the age of homespun. Our plainest comforts were their most extravagant luxuries. Do you think that it was a small thing for them to decide to leave their own land? If it had been to an Eden they were coming the case would have been different; but how inhospitable were these shores! They were striking out anew; they were burning every bridge behind them; they were starting entirely new destinies on altogether untried lines. And here again the praise that is due the Puritan mother has not been paid. Tell me, was the voyage across the waters any less perilous for the one whose breast stirred with deep thoughts as her stern lord coldly looked at the sky? The fifty-six signers of the Declaration of Independence well knew what they were taking upon them; they knew that liberty must win or they must die. One of their number hit the point when he said: "And now we must all hang together, or else we shall all hang separately." But did one of those fifty-six give his life for his convictions? Not one. They all died peacefully. How many of that Pilgrim band, tell me, perished during that first bitter winter? Overcome by struggles and



weakened by privation, for half the number the driven snow became their winding-sheet and the winds howling through the naked pines sang their funeral dirge; and, as it always is, the suffering came harder upon the women than upon the men. It was not so much the wild beasts of the forest that howled about the door; it was not so much the Indian, who often proved terrible, treacherous, and cruel; it was not so much these things that made the heart sick and made life in the pioneer wilderness a prolonged round of heroic endurance, as the utter loneliness and exile of those who had left the best in life across the stretch of waves. The stars of the winter's night looked down upon them, but they were so cold and far away. The winds of the forest murmured low whisperings about their dwellings, but they were so gloomy and chill. The waves of the tossing sea talked in hoarse cadence as they listened, but they gave forth no syllable of love and echoed no sympathetic tone. Our luxuries have brought us into effeminacy and love of ease; we delight in soft things; we do not dare to mount the steeps. We wish the way marked clearly out before us. If this age is to leave an impress upon all times such as the Puritan has done, if it is to take the strong characteristics of those days and hold them steady and true in the swirl of currents setting all the other way, we must get back to the grit that brooked no obstacle, and to the pluck that carried victory in the very doing.

The characteristic, however, which, above all others, strikes us as belonging to this pioneer age is the love of home. The Puritans were home-makers and empire-founders. God first made woman because it was found that man could not get along without her, and woman only reaches her completeness when the union of the strong and the gentle qualities is made in the establishment of a home. No nation has ever yet endured which has neglected this God-given institution; and this nation has so far led in the

march of Time because its foundation pillars were three-fold, the church, the schoolhouse and the home.

Did you ever study into the history of our two leading colonies, the one founded at Jamestown and the other on Plymouth Bay? The Virginia colony came within one of being an utter failure. Did you ever look into the reason why? The Jamestown colony left out the thought home. It was one hundred and two old bachelors who came over here and settled upon the river James, and had it not been for Pocahontas the beautiful Indian maiden, who is said to have saved the colony by supplying them with provisions, and had it not been that twelve years after they landed here their mistake was discovered and one hundred beautiful young women were sent over from England to make wives for these colonists, the whole settlement would have gone down in total collapse. A whole colony of bachelors! What on earth can you do with them? It is bad enough to have one or two scattered throughout an entire community, but when it comes to a whole colony of them, what then? Of course you tell me that some of the greatest and best men whom this country has ever known came in the line of that colony in the Old Dominion. There were Patrick Henry, the fiery orator of the Revolution, George Washington, the Father of his country, and Thomas Jefferson, the penman of the immortal Declaration, and James Madison, who wrote our nation's constitution;—all this is true, but still I say without fear of contradiction, that had it not been for this voyage of England's one hundred fair women to these shores, the history of this part of our nation, at least, would have taken quite another turn. In the passenger list of the Mayflower there were nineteen wives and seven daughters, the foremothers of so many of these homes which have blessed the New England vales and made this little corner of God's footstool great. It is a beautiful tradition which has been handed down to us that the first one to set

foot upon stern old Plymouth Rock was the first maiden, Mary Chillion, and the last one of the Plymouth band to survive was Mary Allerton, living to see twelve out of the thirteen colonies established which became the nucleus of this great nation.

Would you like to know a little more about some of these sturdy women of those early days who were true homemakers and who, by strength of mind and muscle, were noble helpmeets to their stalwart sires? There was Miss Elizabeth Zane, who ran the gauntlet of the Indians' fire in order to secure a keg of powder, and by nerve and heroism saved the whole settlement from massacre. There was Mrs. Hendree, of Royalton, Vt., who rescued fifteen captured children from the Indians at the risk of her own life. There was Hannah Duston, who dispatched with a tomahawk a whole camp of Indians and secured her own safety. This heroic deed, as recorded by Bancroft, is perhaps the most thrilling of all tales found in Indian lore; and the citizens of Concord, N. H., have erected a monument on the spot where the deed was performed, that the memory of such a brave woman might not be left to die. There was Mrs. Sarah Knight, daughter of Captain Kemble, who was equal to the all-round woman of to-day in doing well the duties of business and the home. This Captain Kemble, by the way, obtained quite a reputation in his day. He had returned from a three years' voyage and was seen kissing his wife on the doorstep of his home on a Sabbath afternoon, and for this "flagrant misdemeanor" he was condemned to sit for two hours on Boston Common with his feet fast in the public stocks. His daughter, Mrs. Sarah Knight, was proficient in all housewifely cares. She was a good soap-maker, sugar-maker, butter-maker, clothes-maker, bread-maker, cloth-maker, and broom-maker. We know from her diary (for she kept one with minute care) that she owned and superintended a flour and gristmill, ran a

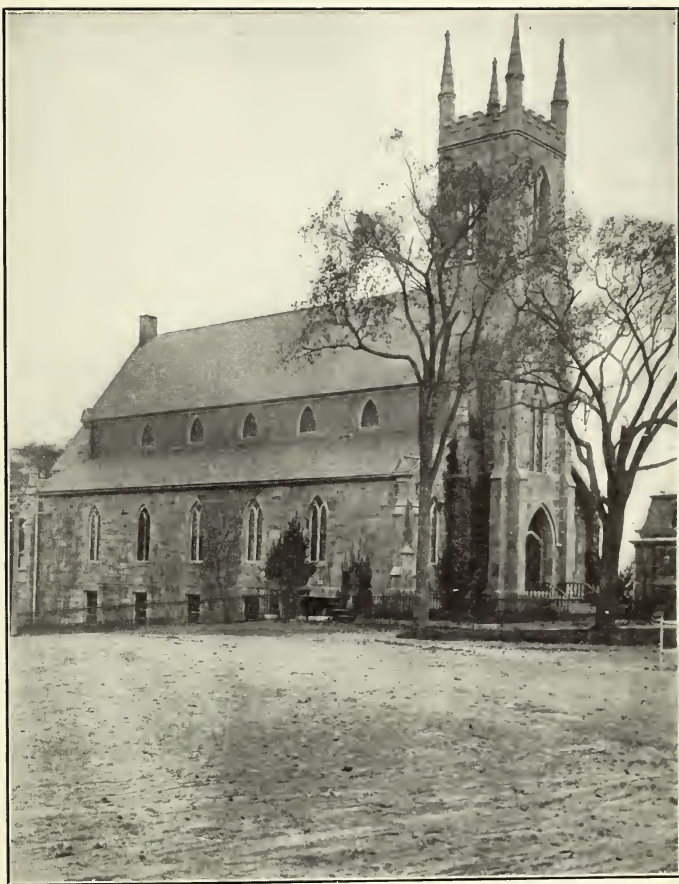
tavern, taught school, rode on horseback from Boston to New York and back again on business errands, and speculated a little in Indian lands. Do you think now that the sphere of our foremothers was contracted and narrow, and that they knew scarcely anything of life beyond the bounds of their dahlia beds? The Puritan maiden was in many respects a striking and fascinating figure. Who would not have looked twice at such quaint personalities as Deborah and Mehitable Nash, robed in bear skins? The pretty Puritan maiden, too, Priscilla Mullens, sitting at her spinning wheel, had enough of romance in her to suggest to Longfellow his most beautiful poem on Courtship. These Puritan foremothers of ours were real home-makers. They kept a home, a home, I say,—not a flat where you stay for a while in a sleeping car, nor a four-story affair, where at different portions of the day you are on different rounds of the ladder. Our good Puritan foremothers were the loved heads of the home. They were not creatures of fads, the star patients of the physician. They did not spend so much time at the club that their children once in a while wished to get acquainted with them. They did not think that the chief aim in living was to pose before a mirror or illustrate the latest mode. They were mothers,—perhaps we ought to place some emphasis there; they were mothers of many vigorous sons and blooming daughters. They had large families. I do not think that they spent a great deal of time in discussing the problem of race suicide. I have said that our Puritan sires have been fêted and dined over-much; it is high time that the era of the foremothers was due. Here is a point where we should strike the loud cymbals in the praise of the home-makers of that day; they got along with their cranky old sires. They brought two bears into the home, and without these bears a good deal of growling will go on. These mothers learned how to compromise, how to yield and yet pretty well to have their own way.

They governed their children, not by breaking their will, but by making their will act in loyal harmony with the other faculties. Yes, one who could do this and at the same time live peacefully with good old Roger Williams, who was conscientiously cranky and consistently out-of-sorts, deserves a bright crown in Heaven; and these mothers are wearing their crowns now over there.

How much does this great nation owe to these Puritan homes? Can you measure their influence in our history by weights and scales? Can you set over their value as proportionate to so much timber-land or navigable rivers or great watersheds or railroad systems? Here are some of the families which have shaped our nation's destiny and guided its career; will you put down in mathematical calculation how much they are worth: the Otis family, the Hancock family, the Adams family, the Jefferson family, the Washington family, the Budinot family. John Quincy Adams tells us in his diary that when he first realized that he bore the name of Quincy, a name that his mother had given to him, he felt a great call to splendid achievement. My dear friends, that is the meaning of this anniversary occasion; you greatly mistake if you listen only to its din and noise. Back of all our parading, back of all our pyrotechnics, back of all our addresses, is this clarion call: Live up to the best that was in your sires. This is no place or time for criticising or finding fault. Our New England forebears had their defects and shortcomings; but this is not the occasion to thrust in our bodkin and pick out the false thread. You remember what an influence the elder Pliny had in the best days of Rome; his letters send forth an aroma of sweetness that is really refreshing in the midst of so much that is uncanny and foul. He writes (and I think it is beautiful) of his wife: "She loved that which was immortal in me." Let us take that which was bravest and truest and noblest in the lives of those who have gone

before and hold it up to-day for emulation and desire. Miriam, in the history of Israel, did her people a service in striking the cymbals in praise of high deeds. Strike the cymbals to-day in praise of the home. Strike the cymbals to-day in honor of patient endurance of hardship and pain. Throw aside criticism, seek earnestly for something worthy to copy, and honor your God.





TRINITY CHURCH.



## COMMEMORATION IN TRINITY CHURCH

---

Sunday, August sixth, being the Feast of the Transfiguration, the Collect, Epistle and Gospel for that day were used in the celebration of the Holy Communion. The Morning Prayer was modified to meet the occasion, Psalms 80 and 90 being used instead of those appointed for the day; the lessons, Deuteronomy 8, and 2 Corinthians 3. The Processional hymn was number 468, "From all that dwell below the skies," to Old Hundredth: the introit, hymn 196, "Our fathers' God, to Thee," to America; the hymn before sermon, number 418, "O God, our help in ages past," to St. Anne; hymn 231, "My God, and is Thy table spread," to Federal Street, being sung at the Communion. The Rev. J. Francis George read Morning Prayer and Rev. Frederick Foote Johnson celebrated the Holy Communion. The sermon was preached by the Rector, Rev. James H. George, from Psalm 80, verses 8 and 9, the subject, "The Transplanted Vine."

# THE TRANSPLANTED VINE

A SERMON PREACHED IN TRINITY CHURCH AT THE NEWTOWN  
BICENTENNIAL, SUNDAY, AUGUST 6TH, 1905

REV. JAMES HARDIN GEORGE

---

PSALM 80; 8 and 9: Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

It is most fitting at a time when we are celebrating the two-hundredth anniversary of a new order of things in this town, when the land, which before that day had been the hunting ground of the Indian, was to become the property of a civilized race and to be cultivated; when we are thinking of the changes which time has made in the external conditions of the country, that we should study the religious history of the community; and especially, as we are gathered in our parish church, that we should review the history of our own communion in this town in the past two hundred years.

In doing so I trust that I shall not be led into saying aught that would wound the feelings of any of our neighbors and friends. Thank God, the bitterness and rancour which in portions of that period characterized religious controversy have passed away, as a broader conception of religious truth has brought men more closely together.

It is a law of the spiritual nature that it must make its own growth from within. External circumstances which may cramp it will inevitably result in serious consequences.

The inborn freedom of our nature rebels against restriction. Moreover, our sense of the value of liberty makes us ready to take the part of the oppressed, though we may have little sympathy for the cause in which they suffer. If the soul may lie open and respond to God's truth, and take the form which God gives it and have its normal growth, the divinely appointed result will follow.

In the history of the Anglo-Saxon race we find a certain character and religious ideal. It may under certain circumstances and restrictions be stunted, made one-sided, dwarfed, or abnormally developed. It seeks a certain roundness and proportion, which if denied it, it will rebel. There is a type to which it would revert under favorable circumstances, towards which it is constantly pressing. If we bear this fact in mind, we shall have a key to the history of religion in this community.

The words of the Psalmist, of which the motto and court of arms of our State are an application, represent the transplanted vine, and assure us of God's protection from external danger. Not less do they assure us of His law within our nature which will seek its normal growth and generous fruits. Whatever may have been the circumstances which have made it one-sided, or dwarfed some essential character, it will revert to its type.

Two hundred years ago there was not a place of worship or a minister of our Church in the Colony of Connecticut. The reason of this is not far to seek. Religious intolerance, which was a characteristic of the time, had driven the early settlers of New England from the mother country to seek the practice of their own faith in this land. They came here for freedom to worship God; but it was for freedom to worship God in their own way, not for a general freedom for all to worship God in the way in which it should seem best to each. Consequently they did not permit others the freedom which had been denied them.

But there was in the make-up of the race a sense of fair play, which doubtless brought into the company of the leaders of the Puritan movement many who did not sympathize with all their religious views, though feeling that they were entitled to hold them. There was also in them that type of spiritual character which belongs to the race, and which has constantly pressed forward to be realized, that roundness and balance which has made it so strong in every department of life and given it the leading place in the world. There is in the race that blending of loyalty to order and authority with that insisting upon personal freedom which has shown itself in its political history. It is the race which has wrought freedom under law, and produced the Constitution of the United States, the most perfect model of all political institutions, because it combines a strong central with a free local government.

In the realm of religion it has settled upon the model of the Primitive Church, which recognizes a divine authority in its order, creed, and worship, with the sense of the personal responsibility of the individual soul and its freedom of approach to God. It is not satisfied with either of these lacking; so that we see in the religious history of the race these two tendencies, the one to value the divine authority and ordinances of the Church, whereby it has sometimes been led to suppress personal freedom and ignore the access of the soul to God; the other to go to the extreme of denying any outside authority whatsoever, whereby not only the order of the Church and the Christian creed, but also the Scriptures, have been regarded as useless, and the claim made that the soul is its own guide in searching for truth, and its feelings the only test of righteousness. Circumstances have caused the one or the other of these two forces at different times to prevail; but where one has been suppressed it has generally resulted in strong reaction in its favor. The blending of these two



tendencies in the normal specimens of the race, and their due recognition, has satisfied its spiritual wants. It was the existence of these two cravings in the spiritual nature of the settlers of New England which caused the rise and growth of the Church in a region where she had been hated.

For the Church in this Colony was no exotic. It was not the result of a propaganda from outside; but it was the natural returning of some of the noblest and best minds in the Colony to that normal spiritual condition which could alone satisfy them. When Cutler, the President of Yale College, and his associates declared for the Church and went to England for ordination, they reached that point because they had outgrown the one-sided teaching of Calvinism and felt the lack of a sense of divine authority in its ministry.

Our religious bent, as did our civilization, came from Stratford, and the seeds of both were in the early settlers.

It was in this very year 1705, and in the very month, July, Old Style, that Rev. George Muirson, the missionary of the Society for the Propagation of the Gospel sent to Rye, in the neighboring province, landed in New York. About this time a request was sent from certain members of the Church of England in Stratford to the Rector of Trinity Church, New York, asking him to visit them. He, by reason of the distance from his home, referred the matter to Mr. Muirson.

Mr. Muirson had in Colonel Caleb Heathcote, one of his parishioners, a devoted adherent of the Church and anxious to do what he could for it in Connecticut. With this faithful and influential layman he visited Stratford in the summer of the following year and on September second held the first service of the Church in this Colony.

In 1694 the Rev, Messrs. Keith and Talbot had visited the Colony and spent a Sunday at New London. They were hospitably received by Mr. Saltonstall, the minister of the

town, and at his request preached for him that day. But it is not likely that the Prayer Book service was used.

On this occasion Mr. Muirson preached to a very numerous congregation morning and evening, and baptized twenty-four persons. He found a number well inclined to the Church, and with its presentation, others were drawn to it, so that through his occasional visits a parish was formed in April 1707. A man of prudence, modesty, and ability, he did a good work, and in spite of opposition, extending even to legal notice from the town authorities to refrain from officiating, there was created such an interest in the Church that the Congregational minister himself was favorably disposed towards it, and thought of applying for holy orders. But his good-will cost him opposition and final loss of his place.

To meet the growing tendency towards the Church, the Independents called the Rev. Timothy Cutler from Boston, a man of culture and high standing, and one of the best preachers in the two colonies; and the death of Mr. Muirson in 1708 left the Church people to occasional ministrations. But the heaven was at work, the need in the spiritual nature of the community and the race was too deep-seated to die out. Cutler himself became uneasy under the old doctrine and order, and though he served the community well for ten years, and was then made Rector, or President, of the College in New Haven, he ultimately came into the Church.

It was not until 1722 that the Stratford parish had its first resident minister in the person of Rev. George Pigott, sent by the Society for the Propagation of the Gospel, and under his faithful ministry the Church in Stratford flourished.

It was during these years, from the first visit of Mr. Muirson, that our own town began to be settled, and the men who came here represented the town from which they came. On the one hand was the established order and the old

Calvinism. On the other the reaction from the old doctrine and a leaning to the Church's ways. It was not the fault of Mr. Toucey, the first minister of this town, that there was dissatisfaction and division. It was because of this division brought from the mother town and the general feeling of unrest in the Colony. Nor was there trouble because there were professors of the Church of England who made division. A large and growing number of the people were inclined to receive Mr. Pigott's services. He officiated here six times during his first year, and reported to the Society that all the adherents of the Church in Newtown had conformed from conviction, none being by inheritance of the Church of England. Of these there were twelve heads of families who petitioned the Society for a minister of their own. The defection to the Church in 1722 of the President of Yale College and his companions gave it a standing and influence before this impossible to be obtained. About this time Mr. Pigott was transferred to Rhode Island, and the Rev. Samuel Johnson, one of Cutler's companions, was sent after his ordination in England to Stratford. He served a long and faithful ministry, officiating in Newtown and other places, and was finally chosen to be the first President of King's, now Columbia, College, in New York.

The history of the Church in Newtown is now for fifty years bound up with the life of one man, John Beach, himself an example of this tendency and characteristic of our race which forms the subject of my sermon. A native of Stratford, of old Puritan stock, imbibing its love of liberty with his mother's milk, and held by all the sacred traditions of that movement, he grew up in the atmosphere of the town where the new movement was going on. Cutler was his pastor and friend, and persuaded his parents to give him a college education. It was under him and Johnson, who was a tutor of the college, that

he studied. Their influence on his life both before and after their conformity to the Church was deep, but he held the old way, and graduating in 1721, he studied for the ministry of the standing order.

It was this very popular and ingenuous young man who was called to fill the place of Mr. Toucey in Newtown, and to reconcile all differences. The choice proved a happy one; for he not only healed all differences among the adherents of the old way; but he reconciled to his ministry those who could not sit easy under the old doctrine. The movement towards the Church of England was stopped, and although there were five families who continued to receive the ministrations of Mr. Johnson, the larger number of those attached to the Church of England and those leaning that way were satisfied with him, for he preached the simple Gospel.

But the growth in him had begun, and those familiar with the Prayer Book recognized that much of his prayers were in the words and all in the spirit of the liturgy. At last the natural bent of his mind and diligent study brought him to the conviction that his place was in the ministry of the Church, and in 1732 he conformed and on Easter day was received into the communion of the Church by Dr. Johnson in Christ Church, Stratford.

Going soon to England he was ordained, and returning in September took up his work in the town where he had already spent eight years of a fruitful ministry. His first service was held under a large sycamore tree at the foot of the village street where the Bethel road crosses the turnpike, no public place being open to him.

That a man of his sensitive nature should have felt deeply grieved at the coldness of former friends is not strange; nor is it strange that they should thus have treated him. Old prejudices were still alive and were not to be changed by one man in a short time, however honest and sincere he

may have been known to be. That he should have met opposition and misrepresentation and abuse from the more violent partisans was what might have been expected.

But he took up his work in the old spirit. He knew the people and loved them. He knew their prejudices and had shared them. There was no wish in him but to do them good. He was led into controversy by attacks upon the Church, but this was mostly from those without the town. He lived in peace with his neighbors and ere long his work began to tell. Beginning with the five Church families to whom he ministered in his own house, his congregation grew. Each communion, which he celebrated twice every month, saw new members added to his flock. Sometimes several families came at one time to his ministry. One of his parishioners losing her Prayer Book on her way from service, it was picked up by a neighbor, who pronounced it a mass book. Others eager to see what it was like found it to contain a large part of Holy Scripture and such prayers as Mr. Beach had used in his former ministry, and to breathe a wholesome religious spirit. As a result eight families were added, bringing the number of the flock to seventy souls.

The need of a church building now became imperative, and a small wooden structure twenty-eight by twenty-four feet was erected. The frame was raised on Saturday, the roof-boards were nailed on, and on Sunday the service was held under its scant shelter, the worshipers sitting upon the timbers and kneeling upon the ground. It stood on the common a few rods from the lower end of the Street. This building served the congregation until 1746.

The growing influence of the Church in the town is shown in various acts of the town, among which is one passed in 1743. Mr. Beach had, when he conformed to the Church of England, surrendered all the grant of land which was given him at his settlement, excepting his home lot, which



was freely granted him in recognition of his past services. The town now gave him from the land set apart for the support of the ministry the proportion which would come from the adherents of the Church, an act as much to the credit of the town as his first surrender of land was to him.

The great revival which swept over the country under Whitfield threatened to injure the Church, but the excesses to which it led drove a yet larger number of the more sober people to its worship. It is interesting to note that following upon this great awakening the size of the congregation necessitated the erection of a new and larger church, "a strong neat building, forty-six by thirty-five feet." This was situated in the Street opposite the present "Brick Building," so-called. The Church continued to prosper, and by the time of the Revolution its adherents numbered one half of the population of the town.

In the troubles with the mother country the sympathy of the Church people of the town was with the Colonies, and their minister, with his clerical brethren, did all in their power to influence the English government to redress the grievances of the Colonies; but Mr. Beach had at his ordination taken a solemn oath of allegiance to the Crown from which he felt that he could not absolve himself, and a majority of his people, as of the inhabitants of the town, were of the same mind. But there was no factious or seditious opposition to the colonial government, or refusal to give it support of men or money. Mr. Beach went quietly about his work as he had done in the past, preaching the Gospel and ministering to the spiritual needs of the people, and within his cure was the only place where the prayer for the King was heard within the lines of the colonial government. Like other clergymen he might have fled to the loyalist lines or gone to other lands; but his duty lay here. The threats against his life and the attempts to



silence him were vain. If these came from individuals in the community, they did not represent it.

Mr. Beach passed to his rest at the close of the Revolution and in the fiftieth year of his rectorship. More than any other one man he left his impress upon the people of the town, and his influence is abiding.

In spite of the general unpopularity of the Church in the New England Colonies, as being indented with the English government, it seems to have had no ill effect upon this parish. At its close a new and larger church, sixty-eight by forty-eight feet, was built on land just north of the present edifice and was consecrated by Bishop Seabury in 1794, and served its people down to the present generation. But the old church had a special honor before giving way to the new. Within its walls, under the rectorship of the Rev. Philo Perry, who succeeded Mr. Beach, the Convocation of the Bishop and clergy of Connecticut met on the last day of September, 1790. The subject for their consideration was the changes made in the Prayer Book by the General Convention the year before. These changes were such as were made necessary by the independence of the Colonies, and the change in the Communion Service conforming it more nearly to the primitive liturgies, which Bishop Seabury pledged the Scottish Bishops who consecrated him to endeavor to bring about. The subject had the fullest consideration, and on the next day, October 1st, the Prayer Book was ratified and became the rule of worship for the diocese.

Of the subsequent history of the parish it needs not that I speak with great particularity. It has been my purpose to cite certain facts of the history of the Church in this town to illustrate a great truth of our human nature.

At the close of the Revolution the parish took its place as one of the leading parishes of the diocese, and at one time the largest; and the Conventions of the diocese have met

here from time to time. Its rectors have been men prominent in the councils of the Church, and as a rule spending many years in the midst of a contented people.

Early in the last century the parish outgrew the limits of one clergyman's strength to administer, and in 1830 St. James's Church was built in Zoar to serve that part of the town. And when it was given up the parish of St. John's, Sandy Hook, beginning first as a Sunday School work, and then a mission, was made a separate parish in 1870.

Under the rectorship of Dr. Marble, who for more than twenty years went in and out among this people, the new and beautiful stone church in which we worship was built, a true type of the blessed and lasting influences of his ministry.

For more than half a century now, in the changes which have taken place in our civilization whereby the rural districts are deserted for the cities, the parish has suffered with the town. But its good work has not failed, and its influence on the community has not waned.

And the reason is that it has held true to the great ideals of the race. History moves on, and great changes come in civilization, in men's manner of life, and in their thought. But their spiritual needs remain the same from generation to generation. To meet these needs men must have the same old standards of duty to a living God, and love to the brethren. The due balance of loyalty to authority and freedom of conscience are required to-day as two hundred years ago; and it is found in the reverent devotion and order set forth in this parish. It is the standard to which men must come for rest and peace, and for vitalizing and progressive power.

We have used the same service this morning that our fathers used two hundred years ago. It is the same that our children will use in the generations to come. It has served under monarchy and republic, under a rude and pioneer civilization and under all the changes which wealth and

progress have made. It cannot wear out, because it is true to the nature which God made in his own image.

With gratitude to Him for his mercies in the past, and with a firm faith in his over-ruling providence, let us go on to make this church a blessing to the community in which it is placed.

With a hearty good will to all Christian men, with a just pride in the devotion and steadfastness of those brave men who for conscience sake crossed the ocean and planted a religious community in this land, let us hold them in undying reverence. It is from such a stock that true religion springs; and from this vine God will cause to come the peaceable fruits of righteousness which are, by Jesus Christ, unto the glory and praise of God.























